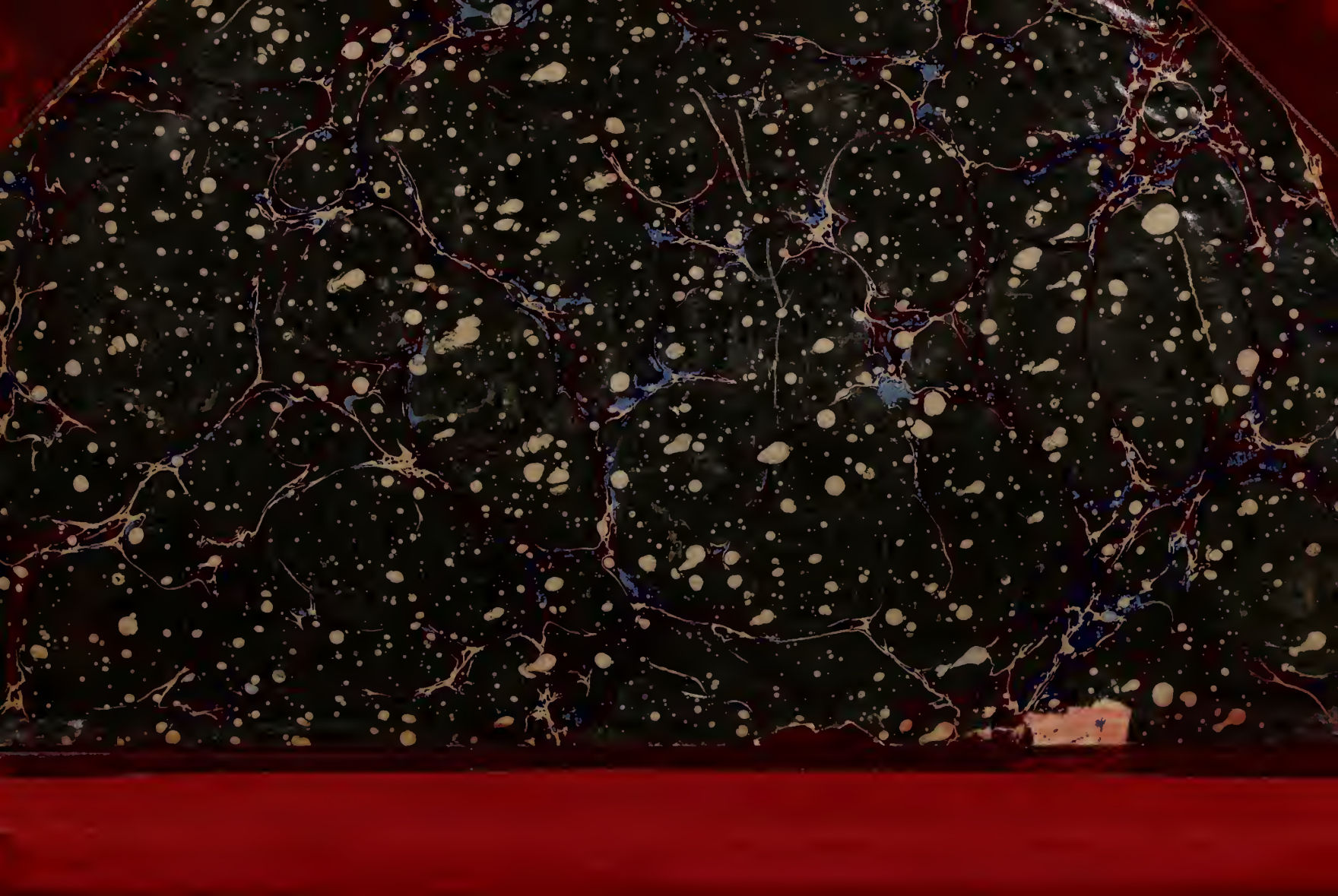

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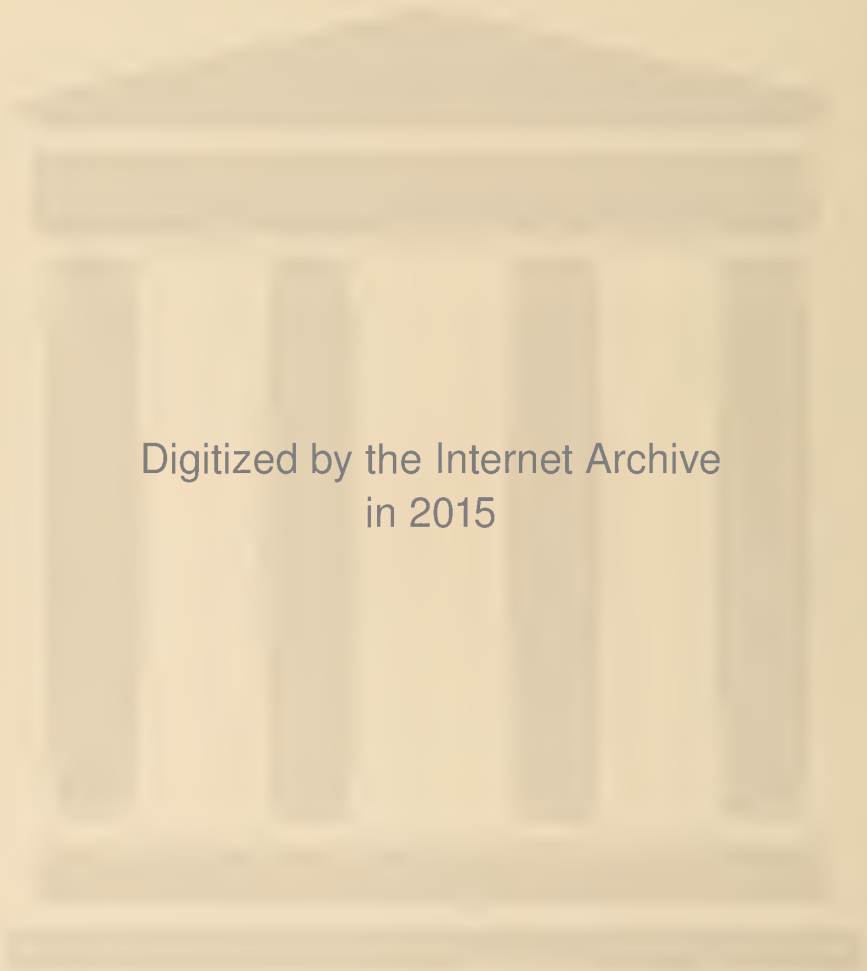

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WOMAN'S WORK FOR WOMAN.

VOL. XIV. MAY, 1899. No. 5.

APRIL brings again the gathering of the women's clans in seven chosen cities between the Atlantic and Pacific. Our Occidental sisters raised the opening hymn in the first week at San Francisco, the second week it echoed back from Brooklyn across the continent, the third week it rises simultaneously at Amsterdam in the East and Tacoma in the West, and the fourth week, gathering volume as it travels, it will close in triumph at Pittsburgh and Topeka. Our societies are never nearer together, their labors and aspirations never more in unison, than in the month of annual meetings. Under the sky of spring, with the warm breath of spring in the air, may God give us all one blessing of mutual love and strengthen our union in Him for His service.

FIFTY high-hearted young men and women, who believe the Master has called them to the foreign field, have been approved by the Board of Foreign Missions and, now, while awaiting appointment, expecting to embark within six months, they receive—a letter. "*Not financially possible to send any new missionaries unless special funds are provided*"—"*if women's society, church or Presbytery will provide funds*"—"*this letter authorizes you to ask assistance*"—"*tell the churches 'send me'*"—"*we are as eager to see you on the field as you are to go.*" What shall these young people do? Is it not an embarrassing place to put them in? If not sent forth, they will soon be held down at home. The Church seems saying to its children, as Secretary Speer, last year before the General Assembly, charged it with saying, "Unless you break the ties to your Church you cannot go and disciple all nations. Become a Roman Catholic and you can go. Join the China Inland Mission and you can go. But stay in the Church you love, in which you were born and nurtured, and you cannot go!"

WITHOUT expense to the churches in America last year—all the medical work and the Press in Siam and Laos, Harriet House School, several day-schools and all the Laos preachers (eleven men)—these are not commonplaces.

WHAT churches speak for the chance of putting the first three men into Nakawn Province? Its population is 400,000, the same as that of Buffalo with her *sixteen* Presbyterian churches, or of Cincinnati with *thirty*.

AFTER long weeks of illness, Mrs. W. W. Eddy was able to ride out in February and see the almond blossoms in Beirût, as she saw them first in 1852.

MARCH 5 was the anniversary of Mrs. Mary P. Ford's arrival in Syria fifty-one years ago. After an interval of years spent in America she returned to live with her son, Dr. Geo. Ford, and is one of the pillars of Sidon station. Like her, without expense to the Board, two others render valuable aid at Sidon: Mrs. Geo. Wood of New York and Mr. Stuart Jessup, son of Rev. S. Jessup.

ANOTHER who gives herself freely is Mrs. Fitch, at Guatemala City. She writes that the church is "faithful and united" and cites cases of persecution. "It costs something yet to be a Protestant in Guatemala."

MR. DODD of Laos, says medical work "has done more to remove superstitious fears and bring us into friendly relations with people all over Chieng Hai and Chieng Saan provinces than any other single factor. We found Dr. Denman's patients well up into the Lu country. Stocks of medicine, with directions for use, are deposited with Christian men in four different places, the extremes of which are about a hundred miles apart."

THE map (p. 121) is an appeal to which Nakawn is but one answer. There remain the million and a half men of Laos speech in the North, not a missionary of

any description among them. Chieng Tung is the natural and strategic center. It will almost break the hearts of our brethren to hear of postponing the occupation for which they have prepared with toil. "*Shall your brethren go to war, and shall ye sit here?*" (Num. 32:6).

COST of getting a missionary to the field: Outfit, $200; travel and freight, $375; salary from October 1 to May 1 for man and wife, $643. Total for single man, from outfit to May 1, 1900, $988; for single woman, $892.

THERE it is again—"All castes become one," for Mrs. McGaw writes from India, March 1, that her husband baptized eleven adults during the season and they were of six different castes.

"WE spread our luncheon upon the green grass just as the sun was sinking in the west," describes a picnic at Petchaburee the day after New Year's.

THE largest Sunday-school in Siam, that at Petchaburee, numbered 226 on New Year's Day, and who would not like to see its motley infant class of over ninety brown children?

"I THINK you ladies are very brave to come into this enervating climate and devote your lives to this work," was Prince Damrong's salutation to the missionaries at Praa.

SPANISH-SPEAKING schools opened full after the holidays, with 35 girls at Mexico City, 47 at Saltillo, 80 boys (15 boarders) at Barranquilla, Colombia, and over 70 (20 boarders) in Mrs. Ladd's school. The latter, except for missionary salaries, was self-supporting last year and, best of all, fourteen of the girls are either members of the church or of the inquirers' class.

IN March Mr. Oscar Roberts gave a farewell message to the daily prayer-meeting at the Rooms, and sailed for Johannesburg, South Africa, where he will support himself as an engineer, giving his surplus time to purely missionary work.

WHAT did you notice in arrangements of Annual Meeting which could not be improved, or what contrarywise? Send your points to "Suggestion Corner," to help programme-makers next time.

ON account of the new rule charging for collection on bank checks, subscribers are requested to remit hereafter by New York draft, express money order or Post Office money order, made payable to WOMAN'S WORK FOR WOMAN.

READERS who have access to public libraries will do well to ask for a new English work in two volumes, *Five Years in Siam*, by H. Warington Smyth.

ARTICLES by Dr. Briggs upon "Missions in Laos," in *The Missionary Review*, April and May; others in *Record of Christian Work*, April, and in *Self-Culture*, April, all throw light upon the topic for May meetings.

PRAYER is being answered in the rectification of a great wrong under which the Doshisha at Kyoto, Japan, has suffered for several years. The Japanese Board of Trustees has been forced to resign, the faculty is composed of new men, and there is reason to believe that this well-known school is to be restored to its original purpose and Christian standard. Such a result will influence favorably all Christian work in Japan.

THE Centenary of the largest missionary society in the world, that of the evangelical wing of the Church of England, is celebrated in London, April 10-15, beginning with a day of prayer and thanksgiving, and in most of the large towns of England with a one to five days' observance; even post-commemorations will go on into June. Extraordinary efforts, under the name of the "Three Years' Enterprise," have prepared the way for this event, and all arrangements are on a magnificent scale. The mere programme occupies ten pages. The mere "Three Years" of preparation have called out such results as: 1,700 prayer-meetings registered, the support of 82 missionaries undertaken, a printed history of the society in three volumes. Is there any church in America that will rise to the honor of taking its place beside the Church of England as a power in securing recognition of foreign missions at home? Shall we ever see in America, the leisure of Christian men, their learning and experience in affairs, put to the service of foreign missions as is done by scores of Englishmen?

OUR MISSIONARIES IN SIAM AND LAOS.

AND POST OFFICE ADDRESSES.

Letters for Laos should be addressed *via* Burma and Raheng, *not* to "Siam."

Miss Edna S. Cole,	Bangkok, Siam.	Mrs. Chas. E. Eckels,	Ratburee, Siam.	Mrs. L. W. Curtis,	Lakawn, Laos.
Mrs. E. P. Dunlap,	" "	Mrs. E. Wachter,	" "	Mrs .C. C. Hansen,	" "
Mrs. J. B. Dunlap,	" "	Mrs. H. Campbell,	Chieng Mai, Laos.	Mrs. Hugh Taylor,	" "
Miss E. A. Eakin,	" "	Mrs. D. G. Collins,	" "	Miss Margaret Wilson,	" "
Mrs. F. I. Lyman,	" "	Miss Isabella A. Griffin,	" "	Miss Julia Hatch,	Praa, "
Mrs. F. L. Snyder,	" "	Mrs. Wm. Harris,	" "	Mrs. J. S. Thomas,	" "
Miss Emma Hitchcock,	Petchaburee, "	Mrs. Daniel McGilvary,	" "	Dr. Mary Bowman Irwin,	Nan, "
Mrs. W. G. McClure,	" "	Mrs. J. W. McKean,	" "	Mrs. Chas. Denman,	Chieng Hai, "
Mrs. W. J. Swart,	" "	Mrs. C. R. Callender,	Lakawn, Laos.	Mrs. W. C. Dodd,	" "

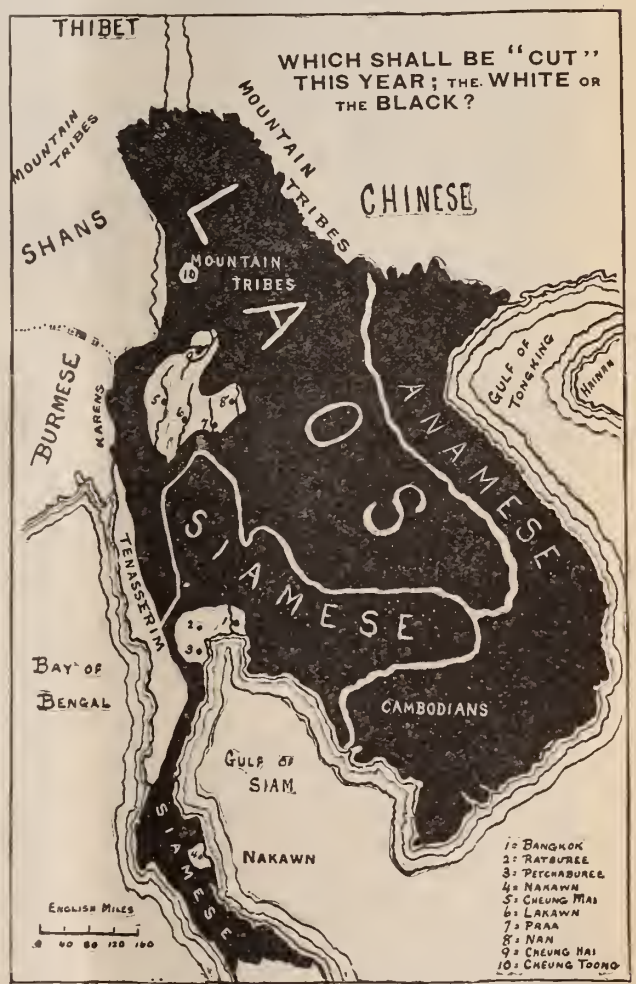
In this country: Mrs. W. A. Briggs, Clifton Springs, N. Y.; Miss L. J. Cooper, Jefferson, N. Y.; Mrs. A. W. Cooper, Jefferson, N. Y.; Miss Fleeson, 107 Fayette St., Allegheny, Pa.; Miss Annabel Galt (*en route*); Miss McGilvary, Statesville, N. C.; Mrs. S. C. Peoples, Oakland, Cal.; Mrs. W. F. Shields, 1218 Tenth Ave., East Oakland, Cal.; Mrs. W. B. Toy, 63 Sydenham St., Toronto, Can.

THE NEXT STATION IN THE SIAM MISSION.

It must be Nakawn and it must be this year. Recall how Christianity was introduced, one little rootlet, into that great province down on the west coast of the Gulf of Siam.

It was sixteen years ago that a native of Nakawn, having heard of the fame of an English physician in Bangkok, took his wife to nurse him by the way, and left Nakawn in a sailboat to find that doctor. Seemingly adverse winds drove their small craft into the Petchaburee River, where a disciple of Jesus met them. "Why go to Bangkok?" he said. "There is a good physician in Petchaburee." So the sick man was welcomed to the mission hospital, where not only he was healed of his disease but found Jesus. His wife was converted also, and in less than a year from the time they reached the hospital, ignorant of even the name "Jesus," they were proclaiming the great salvation both in the city of Nakawn and out in the province. Several persons, instructed by this man and his wife, journeyed to Bangkok and Petchaburee and publicly united with the believers in those places.

Then the missionaries could no longer refuse appeals from Nakawn to visit the disciples there and expound the way of God more perfectly. It were easier for a minister in St. Louis to instruct congregations in Nebraska, than for one in Bangkok to itinerate in Nakawn. But the brethren compassed it. For seven years they have toured there, in "rolling tubs," by row-boats in tropical rains, by elephant, tramping on foot through tiger jungles, or, many a time,



NOT ONE PROTESTANT MISSION STATION IN THE TERRITORY WHICH IS PRINTED BLACK.

1, 2, 3, 5, 6, 7, 8, 9, are Mission Stations. 4 and 10 are *prospective* Stations, waiting for the loyal, enthusiastic support of the Church in America.

[Drawn by Dr. Briggs.]

waist deep in the mud of rice fields. They commonly dispensed with "square meals." They slept on beds if they had them—on a heap of firewood if nothing else offered. They found the country healthful, the people kind, and their Buddhism of a less obstinate type than that seen nearer to the central government.

April 26, 1895, *the first Church of Jesus Christ in a province of 400,000* heathen* was organized with thirty-one members, in the city of Nakawn. Two years later the membership was doubled; last year it was increased to eighty souls.

Our brethren in Siam appealed four years ago to the Board of Foreign Missions, to allow them to create a Station at Nakawn. Two years ago they renewed their appeal. A Station would be more economical and more efficient than this time-consuming touring from Bangkok, 450 miles distant. The Board was most anxious to grant the request but its hands were tied. At last the pressure has become greater at Nakawn than at any other, out of many sensitive points in all the missions, and the Board consents to occupation by two ordained men and one physician. They will be the only missionaries in the province.

It does not have an extravagant look. Nakawn Province has a population exceeding that in either Delaware, Vermont, Utah or North Dakota, and just equal to that in South Dakota. How many Christian workers are there in South Dakota? Leaving out of account all the women, there are *sixty-seven ordained Presbyterian men* (123 Presbyterian churches) besides the workers of other denominations. Nakawn is equal in population to ten Alaskas, where the Presbyterian Church has nine ordained men with eight churches, half of them smaller than the church of Nakawn. Out of 114 churches in North Dakota, only seven are as large as the pioneer church of the Siamese Peninsula.

A TOUR OF BUDDHIST TEMPLES IN BRITISH TERRITORY.

[On a memorable journey,† in April of last year, a boat capsized on the Cambodja River above Chieng Saan, Laos, and was laid up for repairs. This interruption of progress gave the occupants, Mr. and Mrs. Dodd, the opportunities described below.—EDITOR.]

Temples are the inns in that north country, so we established ourselves in one and were quite at home. The big gilded Buddha looked down with his bland smile on our red curtain, and all the little Buddhas gathered around him reflected his smile. Feeling to the depths of our hearts his utter impotence, not only to oppose us but to give the people what they sought, we hung up our picture charts before him, and, Mr. Dodd taking one and I the other, we explained to interested audiences for hours at a time the story of the One "mighty to save."

The people, mostly women and children, came to make their morning offerings at about our breakfast time, and, after their brief form of worship, would sit down to watch us eat. Their remarks were made with an amusing disregard of the fact that we had ears. "Why, he asks a blessing on his food!" "Oh, yes, he puts his fingers to his head and says something." "How little rice they eat!" "When they are through they put on white hats and visit all the villages." "Why, she can talk. She talks like us." Sometimes the basket of offerings would be forgotten for half an hour or more in the all-absorbing interest of the occasion; then, suddenly recollecting, bits of cooked rice are hastily deposited before the idols, hands placed together are raised in reverence, either with or without kneeling, the lips move in a few hurried words of supplication, often with eyes still turned in our direction, and then the worshiper is back again at her post of observation.

Their offerings are made on two altars, one before the idol and one before the sacred books. Sometimes there is an offering of fire. A cotton string is brought, corresponding in length to the height of the person offering. This is hung over a horizontal bar and the lower end lighted. The theory is that as the fire runs up the string the body is cleansed from disease. Water is also offered by pouring it, a few drops at a time, on the floor, a sign by which genii of the ground recognize and record offerings, else the offerers would get no merit from them. When twilight falls

* By the Census of 1897.

† See "Last Stages of a Journey," WOMAN'S WORK for Dec., '98.

a little wax taper is lighted on the altar, and priests and novitiates kneeling before it chant the vesper service of praise to

is no merit. The beads represent the names and merits of Buddha, the sacred books, and the priests. There are one

MONASTERY GROUNDS AT CHIENG TUNG, LAOS.

Library of sacred books on the left, pagoda in center, temple on the right. [All pictures with this article are from photographs by Dr. Briggs.]

Buddha, with prayer that his spirit may inhabit the idol and not leave it empty.

During the day people came for medicine, to hear about the new religion, to see the pictures, or to know what we looked like and what we had to sell. When no one came it was very still and restful there in the temple. The head priest, a young fellow, was an opium victim. He spent the most of his time at his father's house near by, only coming over to lead vespers. Living in the temple, novitiates only, were seven half-grown youths and children. They spent their time mostly in making fireworks and shooting them off. Usually, with the first notes of the hymn at our evening worship, a pattering of feet would be heard, and two or three yellow-robed figures would come in from the dormitory. One chubby-faced little fellow swathed in yellow robes, his shaven pate covered by a yellow skull cap, a string of blue beads dangling from his wrist, swept the floor every evening, chanting vigorously to the strokes of the broom. Unless they pray while they work, there

hundred and eight of them and there is great merit in being able to remember them all. They are like a rosary without the cross. Another picture comes up: a boy kneeling before the altar with hands devoutly raised and lips pouring out a perfect stream in Pali, but with face turned around until you would almost think his head would fall off, in the effort to see what we were doing, and eyes saying plainly, "I am missing all the fun," for we were packing up, preparing to move on.

We lived in that temple two weeks, walking to other villages in the district of Palao, five in all. Wherever we went we drew a crowd, sometimes all talking at once. At one village a great merit-making was going on. The novitiates had made wax and paper flowers and erected a pavilion in the temple, made chiefly of banana stalks and red calico, with a lacquered and gilded spire, adorned with colored balls and figures of birds and other animals carved from wood and washed with gold and silver. The artificial flowers were stuck on trees

made of bamboo splints, surrounding the pavilion in front of the idol. People came from far and near, bringing gifts of native or foreign wares. These were hung on the trees or arranged at the base, with some taste, but always with an eye to the biggest display. The foreign articles were few. Here and there a mirror, a tin basin or tray, a teacup or bowl cunningly done up in a silk net, a box of matches, a yellow velvet scarf or a purple velvet jacket. Rupees and fruits were inside hanging nets. Among native wares were beads, sheets, pillows, mats of all kinds, yellow caps and robes, rice baskets, pots, tools and farming implements. All, except offerings to the priests, were sold when the affair was over, and the money used to repair the temple. It lasted three days. The people brought food and beds, arranging them in two rows around the sides of the temple, leaving just room enough to walk between. The priests took turns in standing up in the pavilion and reading from their sacred books. Whenever one finished every one threw popped rice and poured water on the floor, raising one hand in worship and uttering in chorus a loud response consisting of a single syllable, "*sah*." We saw no drinking nor gambling. Mr. Dodd spent nearly all one day talking quietly to groups or individuals as he had opportunity.

TEMPLE PRIESTS AND NOVITIATES, CHIENG TUNG.

At the temple in Chieng Lap they began to celebrate the New Year the day after our arrival. It lasted two days and, being right in the midst of it, we found it all very interesting. Women and children brought baskets of sand which they piled up in the temple yard. This annual offering of sand explains the fact that the temple yards are as smooth and level as a floor. Next morning the sand was arranged in little mounds decorated with green boughs and paper flowers, and covered with offerings of rice, sweetmeats and fruits, with water poured around. White cords fastened to the mounds and passing up under the eaves of the temple were attached to the altar, making it look, as Mr. Dodd said, like a central telephone station. These mounds of sand are play pagodas. Whoever builds one is as great as if he built a real pagoda. The cords are simply to let the idols know that the pagodas are out there!

We had been awakened that morning by a clatter of tongues. Hastily dressing, we slipped outside the curtain and beheld a busy scene. Two rows of small, low round tables were placed down the center of the room, filled with offerings of rice, flowers and sweetmeats. A group of priests were seated on a platform chanting in turn, and all over the temple, sitting on the floor, were family groups, or friends and neighbors, chatting together, feeding the baby some of the sweetmeats they had brought for offerings, occasionally some of them making obeisance in the direction of the priests, pouring a little water on the floor, or sending a child with a little dish to add something to the already overflowing tables. When I appeared the women came and filled my hands with their sweet cakes, and I emptied them only to have them filled again. We listened for an hour or more to the reading of their sacred books; then, when it was over, we put up our picture charts and were kept busy for awhile explaining them. In time the crowd melted away, the tables were cleared:

but the temple was filled with other groups, the table with other offerings, and again we gave them the Bread of Life.

We stopped one Sabbath in a temple at Weung Chy. The carriers who had been with us for two days said they wanted to hear all about our religion before they left, and they listened two hours and took books away with them. People kept coming in all day. Mr. Dodd was busy till late at night. Another Sabbath was spent in a temple nearly filled with travelers and foul with tobacco smoke and poor kerosene. Two of our people were ill with fever, the villagers were shy and did not come in, so we were very quiet there.

We arrived at one village at sunset, and the temple soon filled with a chattering crowd. Mr. Dodd wearily took a picture chart and hung it out in the yard, and in animated discourse soon forgot "the toils of the day." Many curious eyes were left with me, so I hung up the other chart and in the waning light told of the crucifixion and resurrection of our Lord. A young priest listened well and asked many questions. After darka few men wanted to hear more, so Mr. Dodd talked long after I was asleep.

At last we reached Chieng Tung and were given possession of a house built by the British Government. While there temple visitation was carried on by Mr. Dodd alone, I confining myself to visiting people in their homes. We spent six weeks in a most interesting work and then turned our faces homeward. The first district we passed through was engaged in a feast to the spirits and we were not allowed to enter their towns. We stopped for Sabbath at the market village of Muang Phyak, occupying a rest house connected with the temple, which was vacated and swept clean for our accommodation. The walls were covered with illustrations of stories. One side represented punishments inflicted on sinners by fierce demons. The man who had been guilty of catching fish was being drawn up with others in a net, or dangled from the end of a fishing-rod with a hook in his mouth. The man who had stolen a horse or buffalo was given the head of the stolen animal, tied up to a post and beaten. Others were boiling in pots, roasting over the fire, or otherwise tortured. This rest house was thronged.

BUDDHA IMAGES IN A TEMPLE AT CHIENG TUNG.

The last district visited was Muang Len, where we spent three days waiting for our boat. The abbot of the temple was ill with fever. We did what we could for him, repairing a clock, making an effervescent drink, etc., for which he was grateful. The younger priests seemed careless. Here for the first time, we saw them light the wax taper, then come and watch us eat our supper when they should have been chanting the vesper service. The villagers were Shans, and few became acquainted until the day we left, when

they began to come in and beg us to stay longer.

We traveled through nine provinces, eight of them sub-provinces of Chieng Tung and under British rule. Each of these is in a separate valley surrounded by mountains, with a separate local government, and in each of them I felt that I would like to stay and spend my life in turning the people from darkness to light. I have not nine lives to give, but there are several times that number of volunteers waiting at home in disappointment, anxious to be sent to work in this land. Who will send them?

Belle E. Dodd.

SHOOTING THE RAPIDS IN HIGH WATER.

The morning of our last day in Nan arrived bleak with rain. The day before a procession of Christian women filed in at the gate bearing their parting gifts: a pet chicken, a few eggs, vegetables from their tiny gardens, fruit, flowers—just what they could bring, with love and tears. To each of their houses we had gone for a last prayer together and last words, few but fraught with meaning to their hearts and ours, for we were leaving them like sheep without a shepherd. "Don't forget us." "Be faithful to your Christian vows." "We cannot forget, pray for us, *Pawleung, Maaleung.*" Down the slippery bank into the little canoes we crawled; room to sit, or go on hands and knees only, for the next week. A bend in the river (the Nan) shuts from our eyes the lonely group watching us, and we lean hard upon their Strength, and ours.

Daylight of the next morning, and a hail from the village: "You cannot pass the rapids, *Pawleung.*"

"Is there not a pilot who will take us through for double pay? I must take my sick child on."

"No. Last year a boat with seven men tried to shoot the rapids at high water and all were lost. Life is better than money, much as we need it."

We decided to push on and see the rapids. The first one is passed unnoticed, completely submerged. The rain is falling in torrents, the captain stands upon the head of the canoe stripped to the waistcloth, a twelve-foot bamboo pole balanced in his hand ready to sheer away from dangerous rocks, silent, vigilant, unmindful of the pitiless rain, although his lips are blue and the frail craft often quivers with the spasm of cold that shakes him. The turbid river has no confines now. Old landmarks are obliterated, our tiny canoes seeming a few pieces of driftwood on its seething bosom. Soon the tossing waves and hoarse roar of Kang Luang is ahead, and slowly we creep along the side, where half-submerged trees threaten to rake us off; then, with paddles plying for dear life, we dash down the swift incline until we strike the outer rim of the huge whirlpool, when with marvelous skill the boats are swung round and headed *up stream.* In a moment more we find ourselves safe, for the time, among the trees upon the mountain side. Three boats remain behind. An hour later, an awed voice up the mountain side calls, "Are you there, *Pawleung?*" Cheery answers reassure the speaker. "Oh, we looked to see your boats tossed to splinters, but since we could see nothing we thought surely you were drowned."

The "thousand *wa* rapid"—2,000 yards—was a swift descent of roaring, tumbling, foam-crested waves that cast high breakers upon the half-buried mountain rice fields, green with young grain. Six days and nights we were in this tempest of waters, then out of the mountain-enclosed channel into the broad waters at Ta It we glide, the seventh day, thankful to climb from our cramped quarters into the large boat.

Sarah Wirt Peoples.

"A LITTLE CHILD SHALL LEAD THEM."

The two incidents of which I wish to tell you occurred while we were living in Praa, Laos. One of our Christian young men had married a very bright and interesting girl who, however, was not a Christian. Her parents were opposed to the new religion and she was not allowed to attend our services. None of her family was present at the wedding as there was a Christian ceremony.

At the birth of her first baby, quite a number of the wife's relatives were present, according to custom. They were there, but not to give assistance. Because of her serious condition, the wife needed the husband's help, so that he could not leave her for one moment to attend the baby. He begged some of her relatives to call the doctor, who was just then attending a similar case. Some said "go and call him yourself." Others said "all right, we will call him," but went out and laughed over their inhuman joke. The husband thought the doctor would be there at once and was glad that the little one was so quiet. The relatives sat on the floor talking, and watched the baby *bleed to death!* The doctor was fixing a soap box into an improvised incubator for another little newcomer, when he overheard a little boy's remarks on the above tragedy. He ran his swiftest, but he was too late. Imagine the grief of this poor young mother when the doctor told her the fearful truth.

LAOS MOTHER AND CHILD.

The parents left Chieng Mai to aid in opening Nan—genuine missionaries.

The mother expressed her desire to have a Christian burial for her baby, and the little form was tenderly laid in a box lined with white muslin—then covered with flowers. At the short service held at this home, a number of heathen neighbors were present. The teachings of Christ concerning the little ones and family relationships were spoken of. The young mother was much impressed with the kindness of all the Christians in contrast with the unfeeling indifference of her own people.

From this time her interest in Christianity increased. She became eager to learn to read. As her husband worked all day away from their house, she could not leave and come to our place, so I went to her every morning to teach her for an hour or so. She made such progress that I expressed my surprise. With a pleased look she said her husband had helped her in the evenings. This is an unknown experience among heathen women in Laos. One morning after reading her lesson, she said: "Oh, I am so glad, for now when I am lonely I can read the Bible." Soon after she was received into church membership.

Another Christian and well educated young man married a girl whose family were very hostile to the Jesus religion. She was a sweet, modest girl, and she also came without any of her relatives to her wedding. Her first baby came before it was expected (the same for which the doctor prepared the incubator). The grandmother was very indifferent, refusing to do anything for the little one, or even touch it. She would turn away saying, "What is the use bothering about it? It will die." But she was wrong in her prophecy. God answered prayer and blessed the efforts made. In a few months the little one had grown and developed wonderfully, none the worse for its early experiences. How proud the mother was of her sweet little girl, and how grateful! When the child was to be baptized the mother asked the privilege of standing up with her husband at the ceremony. She soon afterwards thought "My husband and child are of the Christians, so must I be." Then she attended services, learned to read, and finally united with the Church. *Finally?* No. She was soon followed by others of her family. Only God can know what the final results will be.

Thus, whether through death or life, "a little child shall lead them."

Annabelle King Briggs.

NATIVE TALENT BLOSSOMING OUT.

It is delightful to see the natural dramatic and musical gifts of the Siamese refined by Christian education and put to the service of the Lord. Last year there was quite a burst of artistic talent in connection with various educational and social functions of the mission.

At Bangkok, a Siamese pastor dramatized the story of the Hebrew children and the fiery furnace. Taking himself the *rôle* of Nebuchadnezzar and distributing the numerous other parts among boys of Mr. Eakin's High School, it was acted before the public in the First Church one evening of Christmas week. Nothing was wanting to the staging. The image, constructed by the pastor, reached nearly to the ceiling. "At the sound of the cornet, flute and other Siamese instruments, Shadrach, Meshach and Abednego stood undaunted while every other subject fell on his face," an act in which the Siamese have had long practice. The appropriate "blue and red blazes" were in evidence, and when the Hebrews were set free the mighty men nosed about them and exclaimed that they found "no smell of fire." As a closing scene Pastor Yuan, still in his king's robes, addressed the audience on the folly of idol worship, and all was concluded with distribution of Christmas presents, which were taken out from the inside of the image.

At Petchaburee, the girls' school gave an evening entertainment last spring, where the festoons of flowers were rarely decorative, and four little pupils rendered a song which was composed by one of the school teachers. It embodied the story of Paul's shipwreck, the chorus being particularly acceptable to Siamese taste. It was an imitation of the lapping of waves under a boat. The English version is as follows:

"Klook Klik Klook Klik,
Klawk Klack Klawk Klack."

The Laos are not behind in talent. They are a music-loving people and "Father Wilson's" hymns are sung everywhere. The Sunday-school children at Chieng Mai were trained to sing all their songs for Children's Day in four parts. At the closing exercises of the boys' school, an oration on the Spanish-American war was on the programme.

At Lakawn on Children's Day, the central theme was "Giving." One exercise was a song about giving, which had been translated into Laos and was sung by the children as they marched around the chapel and dropped their money into the collection basket one after another. The chorus has been put into English, thus:

"Kaling Kaling Kalawng,
Awk lah mu la awu,
Twai pen kawng Pra Yasu,
Seung Kaling Kalawng."

FIRST BOARDING-SCHOOL FOR GIRLS IN BANGKOK.

"Before missionaries opened schools in Siam I suppose it would have been impossible to find a dozen women in the whole land who could read."—*Missionary Letter in 1874.*

I. A SHORT EARLY CHAPTER.

My appointment from the Board was received in 1872 to go to Siam, to assist in starting the first school for girls* in Bangkok. It is known now as the Harriet House School. When Mrs. House and I arrived, we found no money in the treasury and no schoolhouse ready, and while waiting for funds† to secure a building, we gathered a little class of seventeen pupils, who met every day on my verandah. Some of our "girls" were boys, among others Boon Itt, a little fellow eight years old. At that early age he gave his heart to Jesus, and I used to talk with him about the hope which was then in my heart that he should become a preacher of the Gospel to his fellow-countrymen. That hope has been realized beyond my highest expectations, for he is now the faithful worker, Rev. Boon Boon-Itt.

After we removed to the new building, which was both dwelling and schoolhouse, boys were no longer received. There had been a great deal said by Siamese men about the foolishness of teaching girls. "If they can cook rice, that is all they need to know." Our new building was across the river from and opposite the king's palace, and the thought occurred to me that it might bring our school to the young king's favorable notice if the girls would make a quilt for

* That is, for Siamese girls. Mrs. Mattoon had a temporary day-school for Peguan girls, before this. EDITOR.

† $3,000 given by women of the Troy Branch, N. Y.

his twenty-second anniversary day. The quilt was made. It consisted of 1,376 pieces of silk and velvet and was lined with the royal color, yellow. One of the little girls volunteered that the king would probably use it to cover one of his white elephants. We were granted an audience with the king. He seemed greatly pleased, said he was glad we had come to teach the girls, and if we needed anything we were to let him know.

Failing health took Mrs. House to the homeland and then to her Heavenly Home, while I am still in the Canton Mission, where I came in '76. But the girls' school has grown and flourished, and its recent reports rejoice the heart of all its friends.

(*Mrs. H. V.*) *Bella A. Noyes.*

II. LAST CHAPTER TO DATE.

In 1898 the Harriet House School had eighty resident pupils, over one hundred in all. The annual entertainment was given at the end of the year. The exercises were conducted on a raised platform in the yard, so as to be seen by the friendly audience of "Siamese princes, nobles and officers, Chinese merchants, plebeians, and foreigners representing many nationalities." There was but one graduate, who is already teaching in a school opened by Her Majesty the Queen.

The Minister of Education, H. E. Chow Phya Bhaskārawongse, made an address from which the following sentences are quoted:

"There is an old proverb that women are like buffaloes and men only are human. The reason for this proverb was that women have been allowed to remain in ignorance and entirely under the control of men. Young ladies, now that you have entered school, I entreat you be diligent in your pursuit of knowledge, and knowledge that may assist you in selecting the good and eschewing the evil, so that in time to come you may take your places as ornaments of society, with wisdom and discretion, by the side of men. Remember, young ladies, that you are not like buffaloes, but hold in your hand the sceptre that rules the world, for he was a wise man who said 'The hand that rocks the cradle moves the world.'

"If I should omit here to speak of the kindness and goodness of the American people in promoting the cause of education in our country, I would be as one without gratitude. The Americans are and always have been our best and warmest friends. In addition to their instructions in English, they have given our country many other benefits. The invention and introduction of Siamese type. Dr. Bradley established the first printing press and was the first to introduce vaccination. He gave us the first treatise on chemistry . . . .

"In closing I beg to thank Miss Cole and the assistant teachers, having so earnestly and carefully watched over you all, that they have taught you the precious sciences and above all else, have shown you how to become true and noble women, the honor of our country."

THE KAH MOOHS.

On Feb. 6, 1898, I started on an evangelistic tour in French territory beyond the Maa Kong (or Cambodia River.—ED.). One special object was "to ascertain the best method of evangelizing the Kah Moohs and other hill tribes." Some of these, particularly the Maos and Yows, and even the Lus and Lao in the plains, are rapidly degenerating from use of opium. The Kah Moohs are the bone and sinew of the country.

Being neither Buddhists nor Brahmins, with no monasteries and no priests, it is the exception to find one who can read and write. I was fortunate in finding one, the year before, between Muang Sai and M. La. He then took some books, and the first word he said on my reaching his village this year was, "I have read those books. They are true indeed and I worship Jesus daily." He s a worshiper of Jesus, though not cut loose from his old spirit worship. He urged me to remain and teach his people and spent a week with me as an interpreter, in visiting his own district of ten villages under one *peea*—chief officer. The work was intensely interesting, culminating in a visit to the *peea's* village and his acceptance of the glad tidings. By Saturday night his whole village had promised to do the same and to begin next day to keep the *first Kah Mooh Sabbath*. And such a day as it was! Men, women and children from early morn till noon studying the child's catechism, beginning "Who made you?"

That was but one of the ten villages, all of which the *peea* was sure would follow. What was to be done with them? Leave them as sheep without a shepherd? To properly indoctrinate them and prepare them to become intelligent Christians, would require a

change of my whole plan and a season's hard work. But the call seemed too plain to be disregarded. I sent home for a few supplies and books and planned to spend their busy month in a visit to the officials in the capital, whose consent I felt sure of getting. But in this I was sadly mistaken. Both the French governor and the native viceroy objected to a year's residence and teaching the Kah Moohs, who are regarded somewhat as slaves. It was a great disappointment. I had to retrace my steps with a sad heart. We spent ten more days in teaching the people to sing a few hymns and in starting the young people to learn to read, and went on to Muang Sai, where I supposed my messengers to Chieng Mai would be back to meet me. But they had not come. What had happened? The rains had set in, roads were bad, streams rising, and I a full month from home. This, added to my apparent failure in the grand opening before me, made the next two weeks almost unendurable. I had never been in a position so to appreciate the experience of Paul when he "came into Macedonia troubled on every side, without were fightings, within were fears." It is with some diffidence that I mention the following incident, and do it only that it may encourage some one similarly oppressed.

In the edge of the town there is quite a hill ascending precipitously from the stream that runs by the town. Its top is covered with trees, affording a nice retreat when one wishes to be alone. After ten days' waiting, I took my Oxford Bible and, sitting on the limb of a low tree, spent two mornings from breakfast till noon in committing the Kah Moohs and the whole situation to Him whose providence had so clearly yet mysteriously placed me there. The whole Bible seemed never before so full of promises suitable to my situation, and somehow or other the burden seemed to be lifted—the messengers would come at the best time, the Kah Moohs were in God's keeping, even the French and the king could go no further than God had decreed. The second day it seemed so sure that I tried to carve on the limb where I sat, "June 26, P. H. & P. A." —prayer heard and prayer answered.

On the second day after, the expected carriers arrived with two Christians designed to assist me during the season. No one had said that natives could not remain, so I was able to leave the two in my place. Commending them to God's guidance and with instructions to return to Chieng Mai in November, I left them to go back to the *peea's* villages, and we turned homeward. Between the muddy roads and swimming deep watercourses, the journey was all that my imagination had painted it. But we reached home safely August 6, with no sickness on the way nor afterwards. Both the French governor and the king had been so regardful of my health as not to wish me to remain during the season, though staying was not to be compared to my coming home,* through the rains.

But November ended and the evangelists did not return. Were they sick? Had the rulers interfered?

Presbytery was to assemble the evening of December 10. That morning, while crossing over to welcome the delegates, whom should I see walking in but Noi Yah and Ai Wan. Their healthy looks and smiling faces told the tale. They had left *eighty-seven* Kah Mooh adults *not only believing but prepared by instruction for baptism.* Another whole village had professed their faith but had not been instructed. They brought letters —real Kah Mooh letters—begging for teachers. Was ever arrival so timely? The tree, as well as Jacob's stones, had been a witness. P. H.—Prayer was Heard.

Presbytery has committed the trans-Maa Kong work to the Laos church. It is to send a native minister to baptize the converts and two or three more elders to instruct the hundreds—shall I say thousands?—who, we trust, shall believe through their word.

Some one will say, "If those evangelists' salaries were not provided for by the native church, I would like to have my money go to support them." Give your money to a general fund which aids in making a constituency, by which evangelists are sent forth. Give to the *Lord*, liberally, prayerfully.

Daniel McGilvary.

* Our veteran missionary kept his seventieth birthday on this journey. "For 26 days dry feet and limbs almost unknown. Ten times I swam my pony across watercourses. Both pony and elephant were too jaded to reach the city that night, so *I walked the last four hours.* Never was a home so dear, or welcome more appreciated. I had walked four days before—two days to rest a man with a sore foot and two on account of my pony's sore back."

FOLK LORE IN THE FAR EAST.—II. LAOS.

LEGEND OF THE RICE.

In the days when the earth was young and all things were better than they now are, when men and women were stronger and of greater beauty, and the fruit of the trees was larger and sweeter than that which we now eat, rice, the food of the people, was of large grain. One grain was all a man could eat, and in those early days, such, too, was the merit of the people, they never had to toil gathering the rice, for, when ripe, it fell from the stalks and rolled into the villages, even unto the granaries.

And upon a year when the rice was larger and more plentiful than ever before a widow said to her daughter, "Our granaries are too small. We will pull them down and build larger."

When the old granaries were pulled down and the new one not yet ready for use, the rice was ripe in the fields. Great haste was made but the rice came rolling in where the work was going on, and the widow, angered, struck a grain and cried, "Could you not wait in the fields until we were ready? You should not bother us now when you are not wanted."

The rice broke into thousands of pieces and said, "From this time forth we will wait in the fields until we are wanted," and from that time the rice has been of small grain and the people of the earth must gather it into the granary from the fields.

HONESTY REWARDED.

In the far north country there lived a father, mother and son. So poor and desolate were they that their only possession was an old ax. Each morning as the eye of day opened on the earth, they went to the woods and there remained until the evening, cutting the wood which, when sold, furnished their only means of living.

Upon a day, when the cutting was done, they placed the ax near the wood and went deeper into the jungle for vines to bind the wood. It happened that the chow* of the province came that way with twelve of his men, one of whom bore an ax of gold, another bore an ax of silver, and both belonged to the chow. Yet, when the chow saw the old, wooden-handled ax lying near the wood, he commanded that it be taken home with them.

The family, returning, found their ax gone. Deeply distressed, they sat down and wept, and thus in trouble did the chow and his men find them as they came that way again.

A RICE FIELD IN SIAM.

"Why are your hearts thus troubled?" inquired the chow.

They answered: "O chow, we had but one ax and it is gone, and no other means of earning food have we!"

The chow replied: "I found your ax. Here it is." And he commanded they be given the ax of silver, whose handle even was silver.

"That is not ours," they cried, "not ours."

The chow commanded the ax of gold be given them. Yet they wept but the more, saying, "The golden ax is not ours. Ours was old; 'twas but of steel and the handle of wood, but 'twas all we had."

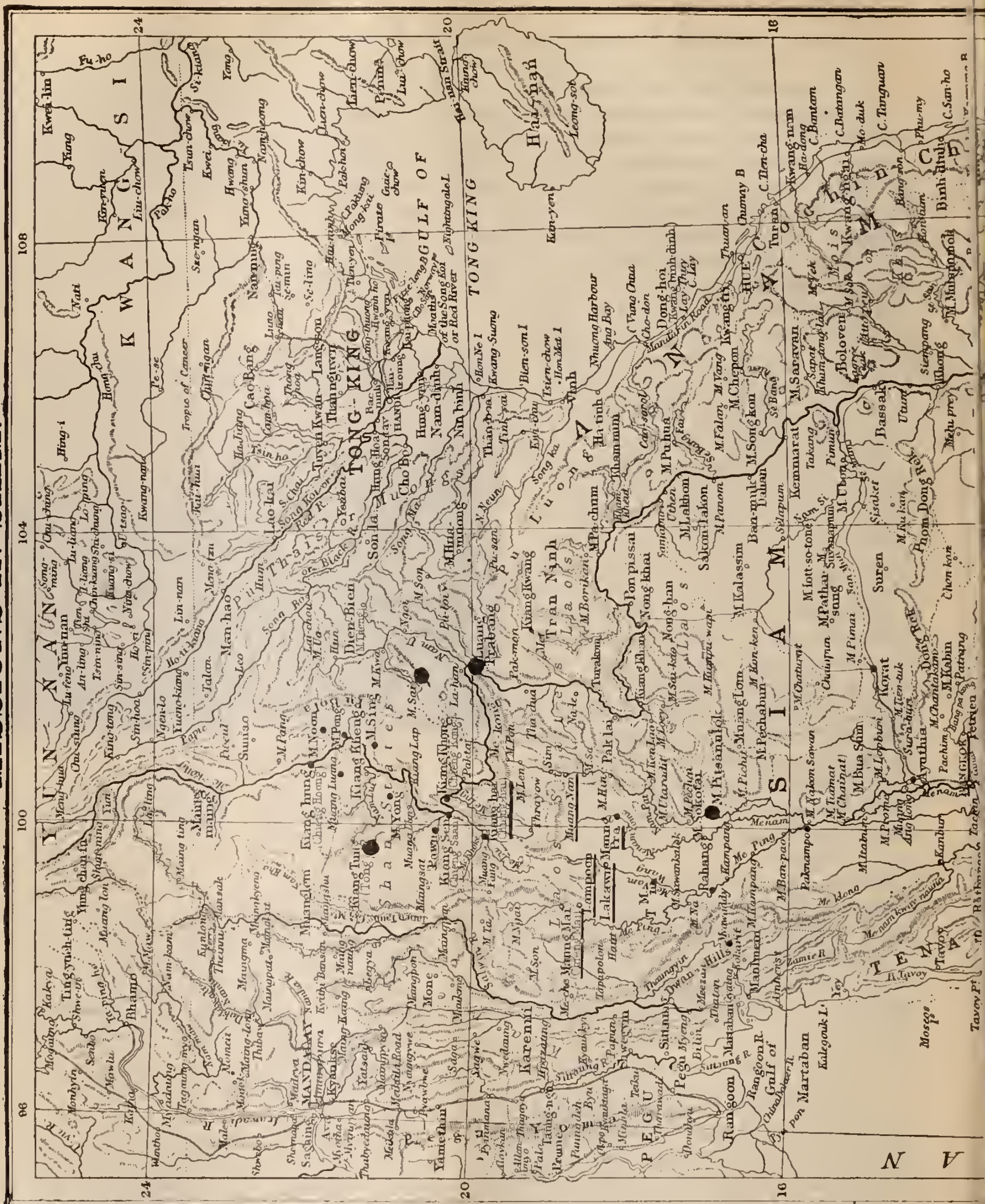
Their honesty gladdened the heart of the chow and he commanded that not only their own ax be returned, but the ax of gold, the ax of silver, and even a *pun* of gold be given them. Thus was merit rewarded.

(*Translated by*)

Katherine N. Fleeson.

* Prince.

MISSIONS IN SIAM.



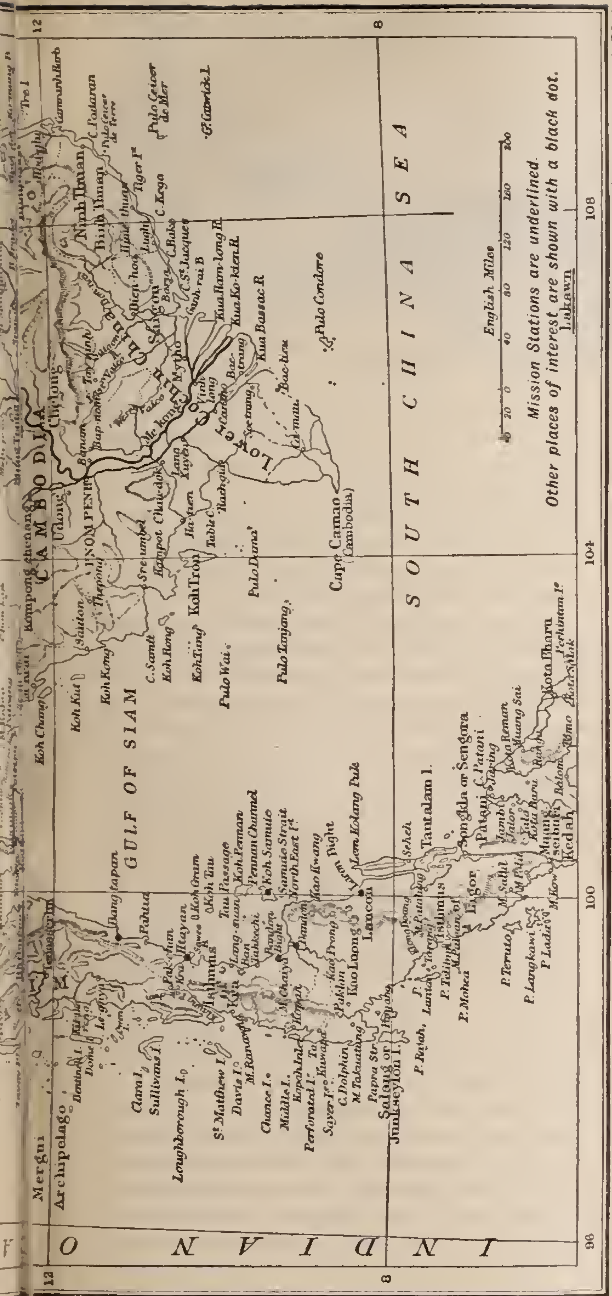
MAP FACTS.

SIAM.—The population is rated at nine millions in Bangkok Directory since the concessions to France and England.

The postal system is finely managed under two Germans, but such telegraph wires as there are, for about half the year are useless. Improvements in the prisons were effected at the close of 1896. Slavery is being gradually abolished. Within the last five years, bank notes, printed in English, Siamese and Chinese, have been issued by the local branch of the Hong Kong and Shanghai Bank. Annual revenue amounts to about ten million dollars. Rice is the staple export.

Many grants were made to mining companies under old treaties. In 1891 the Department of Mines was created. All minerals belong to the crown.

Prince Damrong, Minister of the Interior, is the promising personality in official circles. He is introducing great changes in the provinces, where the administrators are like feu-



dal lords. They have had no salary from the central government, but raised the annual tribute and their own profits by "eating" the provinces which they controlled.

The Menam (mother of waters, equivalent to "*the* river") Chow Phya, is a fine river flowing south 600 miles. From this river and the network of its canals, Bangkok has been called "the Venice of the East."

BANGKOK is 16 miles from the sea by rail, 30 miles by water. It has been the capital since 1769. Population, 500,000.

The *wat* is the chief source of education. Schools provided by government are: 1 Normal, 3 Anglo-vernacular, 5 Vernacular, with a total of less than 800 pupils.

PETCHABUREE is 85 miles *via* canals from Bangkok. "The place is a *cul de sac* leading nowhere." It has been made the seat of a lieutenant-governor.

RATBUREE is on the Me Klong (mother of canals), a town of 5,000. The main business street is a filthy lane so narrow that two people can just pass, and rude awnings force tall people to stoop. Tin is worked in this province.

AYUTHIA, the ancient capital, destroyed by the Burmese in 1767; now a trading center, famous for ruins and elephants. It is connected with Bangkok by rail, and is next to the capital in population. Paknam Po is an important place at the junction of the Me Ping and Nan Rivers. Pitsanaloke, on the Nan, was a capital city before Ayuthia; fine old *wats* still to be seen.

THE MALAY PENINSULA consists of Siamese provinces and Malay states, some of which are dependencies of Siam. Tenasserim is British territory.

The island of Junk Ceylon, or Pooket, is "a gigantic tin mine." The export of tin from the west coast, in 1893-'94, was 3,619 tons, out of which the government share amounted to $380,143. The output is "steadily declining."

Kedah, one of the oldest states, is a wild province where Dr. Dunlap counted 17 alligators in two river miles. Trang, the largest Siamese province on the west side, is advanced; includes a great pepper district. Tap Leang* is the central market town.

Nakawn province has a population of 400,000, of whom 30,000 are rice farmers; it contains 260 Buddhist temples.

LAOS-SPEAKING tribes number five millions, living under different governments. Their best race traits are gentleness, politeness, simplicity, and receptivity of religious teaching. NORTH LAOS is mountainous and the great teak reserve of Siam. NAN province is about as large as Palestine. Several hundred elephants are exported yearly. No census was ever taken; population is rated variously: 250,000 (by McCarthy), 850,000 (by Robt. Irwin). There are three mentionable rivers, 45 *muangs* (districts) and three walled cities besides the capital, Nan, "rich with shade," on Nan River.

PRAA is on the Yome River, down which the Bombay Burmah Corporation floats thousands of logs in the rains. Population of the province, 100,000.

CHIENG MAI, 500 miles from Bangkok, 300 from Maulmein. Located in a valley from 10 to 15 miles wide, "a sweep of cultivated fields." Distances from Chieng Mai: to Lakawn, 70 miles; to Praa, 140; to Chieng Hai, on the Koke River, 110; to Chieng Saan, 160; to Nan, 215 miles.

The number of places on this map shows there is room for much work in Siam.

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* The place where a man "had been praying seven years for a missionary to come." He is a prosperous pepper planter and no work is done on his plantation on Sunday.

LETTERS TO CHRISTIAN ENDEAVOR SOCIETIES.

SIAM.

From Rev. J. A. Eakin, Bangkok, Jan. 24:

[Regarding the new location of the boys' school.]

The price of the lot was 15,000 ticals. His Majesty gave us 1,600 to start with; princes and nobles imitated the royal example. We have raised 17,000 ticals, have bought the lot, and have a surplus of 2,000. We have promise of the Board to build if we make them a present of the ground, and hope soon to have buildings to accommodate 300 boys.

The new location means far more than increased numbers. We can make use of our Siamese teachers and some of the praying band in our school in services at various chapels in the city. Many graduates are scattered all over the city who think it too far to come to church here at Sumray, and we do not often see them except on anniversary occasions. At the new place we hope to reach these and interest them in some form of Christian work. In short, we have set out to be Endeavorers along several lines.

There are now eighteen boys in school who profess to be Christians, though not all are members of church. All but three or four of these have come from heathen homes, and in some cases the parents are bitterly opposed to their formally accepting the Christian faith. In many instances, the only hope of the mother or grandmother for happiness in the future life lies in her expectation that the boy, now in school, will enter the temple and become a Buddhist priest, and make merit for her. When one of our boys goes home and tells his parents that he wants to be a Christian, they often say it shall be "according to his heart," but he must enter the temple for one year, first. If the boy should conform to their wishes, he must outrage his conscience, engage in idol worship, expose himself to the influence of the priests for a whole year, and I never knew one who yielded to persuasion and did so who ever showed any interest in Christianity afterwards.

Dear Endeavorers, I want you to pray hard, three months, for these special objects:

1st. For these new buildings, that we may accomplish the enlargement.

2d. For those boys whose parents are using all their influence to induce them to forsake the Saviour whom they have chosen.

3d. For the four native teachers, that they may devote themselves heartily to this work, and use their influence for Christ everywhere.

If you will do this unitedly and with all your heart, my next letter to you will be full of rejoicing and will make your hearts glad.

From Rev. Chas. E. Eckels, Ratburee, Jan. 10, to C. E. Societies in Baltimore Synod:

With November 1, came mission meeting in Bangkok. I went over in company with Mr. McClure. At that time we were transferred to Ratburee. This is the third time for myself and the second for Mrs. Eckels that we have been members of this station. I helped Dr. Thompson open the station in '89. The house we now occupy is in a different location and the surroundings are so different that it does not seem much like the same place. The house is a large double one belonging to the Siamese Government. The mission was given the use of it in exchange for that we formerly occupied. It is a pretentious looking house, but not nearly so convenient as that nor the one we vacated at Petchaburee.

I am assigned to general evangelistic work. Mr. Wachter has charge of services at the station, as well as his medical work. The schools are under Mrs. Wachter's care. The last week or two I have been working principally in the market and across the river, selling books and teaching as I have opportunity. When among their homes, I try to use books

as a means of introduction to people. Even in the market I can sometimes draw individuals or a small knot of persons into conversation, or have them listen while I tell the story of Jesus. My chief place in the market is under the big shed in front of the gambling house, as that is the main center of business where one meets most of the country people. It is sad to see the great numbers that pass in through the wide doors and take their places in the rings of gamblers.

I brought a bicycle out from America, expecting to use it at Petchaburee, where conditions are more favorable than here. I had tried it on one or two short runs, but the sandy roads made success difficult. One day I started in the morning, rode where I could, led the wheel where I could not ride, and finally came to a Laos village about three miles out. The wheel soon drew a crowd around me to whom I talked a while and was then directed to the monastery. Here I found a large crowd assembled for a burning. I remained until the middle of the afternoon and had some opportunities for teaching. Last week I again started on the wheel and went about six miles. Had some books in my pocket and went to the temple, where I disposed of some and talked with priests. As soon as our new boat is ready, or the threshing season is over so that I can hire an ox-cart, I hope to make more extended trips.

JAPAN.

REV. GEORGE P. PIERSON OF SAPPORO, HOKKAIDO,

To the Christian Endeavor Societies of Elizabeth Presbytery:

One of the best things in missionary life is to have Christian friends in the homeland. The other day a farmer's wife asked me if I did not forget the language of my country. At first I did not understand what she said and ought to have been embarrassed, for she was complimenting my familiarity with Japanese. When I did get her meaning I could assure her that such was not the case, although the fact is that sometimes when I look at an English word I have written I begin to have doubts as to its spelling. But that is a digression. The memory of home friends is burned deep in our souls. I have no doubt that the average missionary thinks three times as often of his home friends and longs three times as much to see them as they do him.

A GENTLE REMINDER TO THE STOCKHOLDERS.

By the way, it seems to me that if I were at home with you all, and should join with you to form a stock company in developing coal mines or gold mines, in this island for example, that I should watch the quotations of Hokkaido stock to see how many investments were paying, and perhaps write my agent once in a while, and send him supplies. We have already abundant supplies of things material, what we ask are your sympathetic and unremitting prayers.

HOKKAIDO

is a large island almost five times as big as New Jersey, but has only one-half as many people. Thirty years ago the Ainu, an old race, had well-nigh possession here. Now they are dying out. They are a fine looking set of men with long, black beards, good natured and always polite. The only Ainu sentence I know means "I do not understand Ainu." That is a rather limited capital. But when I talk to them we get along all right in Japanese, which most of the younger men and many women use freely. One good result of the flood, last September, was the destruction of the rice-whiskey distillery at the Ainu chief city. This whiskey drinking is the curse of the race. It is ruining more than 75 per cent. of the men. Drinking is part of their ceremonies in worship. The women as a rule do not drink.

A JOSEPH TO HIS PEOPLE.

The lowlands were visited by destructive floods. Shortly after, I visited one of our self-supporting churches there. Among the colonists is a strong Christian, Mr. Sakamoto, who gave up political prospects in the south and came to this colony. On the night of the flood, when the rapidly rising waters became too high to occupy lower floors in their new house, the family went to the attic for refuge. They were not the only occupants; rats sought security in the same place, and afterwards ate through the children's best dresses, which had been stored there for safety. The family listened to the hard rain on the roof, the gurgling of the waters outside, and the occasional shouting of men. Morning came and the storm cleared away. They looked out from the broken roof upon a great flood that was to carry away 90 per cent. of the harvest they had expected soon to reap. Mr. Sakamoto said he thought of Noah and the ark, especially as the outcoming sun made a rainbow of promise for them. On Sunday, the church being damaged, the people held a service in the stony bed of a stream on higher land. They were sad at heart at the prospect of the winter cold and snow, with no grain or fruit laid by. But they thought of God and took courage. Late one evening after this, I went to the house where

the regular prayer-meeting was being held. As I approached I heard them singing a favorite hymn in Japan, "God is Love." Mr. Sakamoto thought he had been sent as Joseph was to be a deliverer. He went to Tokyo, and through his efforts in part, and his acquaintance with the Home Minister, over half a million *yen* were secured for the Hokkaido relief.

SOME FIGURES IN PROPORTION.

Sapporo has proportionately more Christians than any other city in Japan, and yet only one person out of forty is a Christian. When I go off on a trip, nine persons out of ten I meet do not know about Christ. I met a fisherman recently who had heard the Gospel about fifteen years ago, and not once since until I spoke to him. An old man in my hotel asked me how it was that other nations had known about God and the Japanese had not. I might have answered: "Because 300 years ago the Japanese government put to death thousands of Christians in the attempt to drive out their teaching." But that is not the whole reason. To-day you can preach here almost as freely as anywhere. A few months ago, an evangelist of the Canadian Methodist Church closed a preaching place because of an assault, but in that same place last month an audience of 500 people listened quietly to preaching in a theater meeting. The reason why only one person out of 1,000 in Japan is a Christian is—what? Much of the fault lies with us. Suppose you put one man in the New York Post-office and say to him, "Now, what we want is economy in civil service; one man can do all the work here if he works hard enough." The fault is not altogether ours. I answered the old man, "It is largely because Western nations have not done their duty."

Will you not please remember Mrs. Pierson and myself in your prayers, personally, at stated times, and the Hokkaido, "The North Sea Way"? Remember, the fight is on. Our enemies are false, teaching the world, the flesh and the devil. We should make a sorry showing were it not that "They that be with us are more than they that be with them."

A PRECIOUS INGATHERING.

[About 20 girls reside in the Kojo Jo Gakuin, a school only seven years old; there are day-scholars besides, and the Morning Star Kindergarten. Miss Palmer has been associated with Miss Bigelow one year.]

MISS BIGELOW wrote from YAMAGUCHI, Feb. 17:

I have just come from the school prayer-meeting, which is on Friday afternoon and finishes the week's work. The subject was "Lo, I am with you alway, even unto the end of the world." Hayashi San was leader and did her part sweetly and feelingly.

I have only a few minutes to write, but I want a letter to go in this mail and let you know our reason for happiness just now. *Eight of our girls confessed their faith in Christ* last communion, the first Sabbath of this month. Five were children of Christian parents and had been baptized in infancy. The other three were from non-Christian homes. Of the latter, one, though a mere girl, has been married. Her husband was in military service. His regiment was here in Yamaguchi at first and he used to come to see her sometimes, but afterwards he was sent to Formosa, where the aborigines have never been reconciled to Japanese occupation and there are frequent mutinies. The other day the insurgents surrounded some soldiers and Abe San's husband was killed. She received notice on Sunday morning, the day she was to unite with the church, but went forward and made her profession. She was affected by his death and during the next few days stayed in her room and shed frequent tears.

Except for the little girls, all the boarding pupils but one are now Christians. She has bad home influences, but her family seem anxious to have her in school and pay the fees.

AN ACQUISITION TO THE TEACHING FORCE.

Last autumn, having no teacher for the geometry, algebra and arithmetic classes, I taught them myself. I had to learn a new vocabulary for geometry, which was good for my Japanese but painful to the flesh. We were making inquiries everywhere for a teacher, and finally, one of the evangelists told us of a man whom we engaged. He is an Episcopalian, has worked with fine missionaries for several years, and has given special attention to mathematics and chemistry. He is proving a great acquisition, a good worker in the church as well as school. Next week we all go to his wedding in the church.

I was interrupted here by a caller, one of my Sunday-school class, baptized last fall and consequently disowned by his family. He is a fine boy and an earnest Christian worker; a student in the (government) college. There is more religious interest in all circles than ever before since I came to Yamaguchi.

AFRICA.

MRS. REUTLINGER wrote from BENITO, January 17:

Before this time you have heard that our dear Mrs. Boppell has been taken away from

us, her life work apparently just begun. We had the pleasure of meeting Mr. and Mrs. Boppell on the steamer when returning from Victoria, and we could not help loving her on first sight. It did one good just to look into her sweet young face. Now she has looked upon the King in His beauty.

"WONDERFUL HOW SUCH CHANGES COME."

Amid all that is sad and depressing, I want to mention a ray of sunshine and encouragement. For quite a while I had not visited a certain Balingi village. It is only about four years since the people there have come down to the coast. We used to visit them regularly, but it seemed a bit of very stony ground; first, they had no conception of God, and next, found it very difficult to understand the coast language which we use. When I went there this time, the contrast was great. *Seven* women of that town are members of the inquiry class, and as I talked men and women seemed to have an intelligent comprehension of the message.

The children had been attending our Sabbath-school and were so much brighter for it. When we repeated the Lord's Prayer, old and young joined us. It is wonderful how such changes come about; truly, nothing is impossible with the Lord.

KOREA.

SICK WOMEN AND CHILDREN.

MISS SHIELDS wrote from SEOUL, Jan. 8:

Women come to the dispensary pretty well, but are slower about coming to stay. Saturday one came who had a great gash in her face, made by a thief the night before. The wound was "mended" and to-day was in perfect condition—healing by first intention.

Yesterday afternoon we did not go to English service. The morning service had been very long, and I was undecided, changing my mind several times about going. I have so much enjoyed the meetings with missionaries, and have generally been able to go. But my staying at home yesterday was certainly "a leading," for just after the hour inquiry came, asking whether a woman who had been very sick for three days might come in. In a few minutes she was here and we were busy. We were so glad she came, for had she not been soon relieved she would have died.

Three other women from the country are stopping for a night or two. One is very deaf, hopelessly so, we fear. Last evening one of the women grew very irritable while we were having a service in the ward and attention was directed to their special needs. She said they came only to have the deafness cured, and did not want anything else. She turned her back on the speaker and lay down on the floor with an air that indicated her decision not to hear. She is really the first person I have seen who absolutely refused to listen.

ABOUT HOSPITAL CLOTHES.

Is it understood just why they are required? When these patients come in, nearly always the lice in hair, on clothes and body necessitates clean clothes, if we are to keep ourselves and the wards reasonably comfortable, so that we do need hospital clothes which we can use for patients while they are here, sending their own to be washed and brought back clean for them to go home in. If we have to put them to bed in dirty clothes, bathing is comparatively useless and bedding is quickly contaminated. Our bedding is needing reinforcement, too. If patients could supply extra clothes and bedding, it would be difficult to keep them separated.

MEXICO.

MISS CLARA BROWNING wrote from MEXICO CITY, Feb. 19:

. . . Thank the ladies for their very generous contributions towards our housekeeping department. As I was able to have the purchases made in our own country, the value of the money was double what it would have been if spent here. We now have whole curtains at the windows and whole sheets on the beds. I feel that any good housekeeper might examine the beds and they would meet with approval. I do not know from what churches came the clothing sent with books, but I would like each sender to accept my thanks for the thoughtful presents to our school.

We opened our new year the first day of February. It does one good to see how glad the girls are to be here again and makes me realize that they feel it is a home to them. In the past two months I have had to refuse as many as we have now in the house. Most of our girls are Christians from Protestant families, being the second generation, of course the result of mission work. We all feel greatly interested in one little Roman Catholic girl; her father would not let me refuse her.

You know our older girls go out on Sunday afternoons and teach in what at home we call mission schools. Often the children belonging to poor Catholic families know absolutely nothing of the gospel. It is a fine thing to see our girls handle them, telling them in the simplest manner the very first things about Christ. I think nearly all the girls have the true missionary spirit about which so much is said in our churches.

HOME DEPARTMENT

PROGRAMME FOR JUNE MEETING. Topic: AFRICA.

Hymn—"Showers of Blessing."

Scripture—The multitude fed. St. John vi.: 5–15.

Business.

Items of news concerning our missionaries who are resting in this country.

Map Exercise—Africa, giving size and population, number of Christian churches, showing mission stations, naming missionaries at these stations.

Brief account of those who have laid down their lives in Africa for Christ.

Poem—A Cry from the Congo.

Items about work done in Africa during the past year.

Read Missionary Letters.

Prayer—For our missionaries and converts.

Hymn—"Work, for the Night is Coming."

HELPS.—Report of your own Board and Assembly's Report; *Lives of Livingstone* (.18), *Moffat* (.18), *Africa the Dark Continent* (.01), *Historical Sketch* (.10), *Questions and Answers* (.05), *Bishop Crowther, Madagascar* (.18), *So Much to Do at Home* (.02).

CHICAGO. (*Mrs. N. W.*) *Belle McP. Campbell.*

Systematic Study of Missions for Young People

LESSON VIII.—PRESBYTERIAN MISSIONS IN SIAM AND LAOS.

The People.

The Siamese inhabit the Indo-China peninsula, lying in the extreme southeast of Asia. Though possessing quick perception, they are superficial thinkers, and less thrifty than their kinsmen, the Chinese. Many of the people are nominally slaves, and are too inert to procure a freedom easily within reach. They are gentle, orderly, revering parents and loving their children. The women, while granted unusual liberty of person, are wholly uneducated.

Religion.

Siam has been the stronghold of Buddhism for twelve centuries. Its founder was Gautama, called "The Buddha." Its two positive declarations are: first, transmigration, or "Karma;" second, "Nirvana," the heavenly calm that precedes annihilation. The system, on its negative side, recognizes no god who is more than man; no Creator; no Ruler; no Preserver. It denies all spirituality, human or divine; recognizes no sin, as such, and offers no object of worship. The effects of these teachings are "devil-worship," idolatry of Buddha images, licentiousness, moral paralysis, national inertness, and a low order of civilization. The attractive features of Buddhism are: opposition to caste, freedom to women, and policy of religious extension by peace.

Siam Mission. 1840.

This mission operates through three stations: Baugkok, Petchaburee and Ratburee. Bangkok, the capital city, has three churches and two schools. One church has a Siamese pastor and pays his salary. There are four churches in Petchaburee province, and the people support an evangelist. There are a girls' boarding-school in the city and five day-schools in surrounding villages. Generosity of the authorities at Ratburee, in presenting our missionaries with land and buildings, has enabled them to prosecute successfully evangelistic, educational and medical work. Itinerating awakened an interest at Nakawn which resulted in a vigorous church, organized in 1895.

Laos Mission. 1867.

Chieng-Mai is the mother church of the Laos Mission. The beginning was difficult, and advancement was made by the way of martyrdom. But the strength that has succeeded the struggle is marvelous. Chieng-Mai has over 700 members, and 10 colonies sent out, to its credit. Its training-school has prepared and sent pioneers into new districts. The hospital is more than self-sustaining, and a surplus from the dispensary suffices to maintain a school for poor children. The Christian Endeavor movement, organized in 1895, reported 20 societies at the end of fifteen months. Lakawn (1885), Muang Praa

(1893), Nan ('95), Chieng Hai ('97) are the stations.

The issues of the Press are effective because four-fifths of the men and boys of Siam and Laos can read. A Siamese Bible was completed in 1894, and the revised Hymnal has just been issued.

Press.

The medical work of our missionaries has demonstrated two facts to the Siamese: first, that the followers of our Saviour are wise, loving, self-denying; second, that the silly incantations of pretended native healers are false and futile. These demonstrations have won the respect and confidence of the nation.

Medical.

Education, in its general result, has removed prejudice. The clear declarations of science have disproved some of the teachings of Buddhism which were regarded as cardinal tenets. The Christian High School at Bangkok, with its annual enrollment of 100 boys, is fitting young men to teach and preach. In 1882 the King purchased the entire exhibit of the girls' school at the Bangkok Centennial Celebration, as a token of his approval.

Education.

Carl I. Ingerson.

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POINTERS FOR EXPANSION OF LESSON VIII.

For Siamese traits, customs, see *Siam, the Heart of Farther India*, by Miss Cort, chaps. 13, 19, 21, 23.

SIAM MISSION.—For ups and downs of early years see *Siam and Laos*, chap. 21 (Pres. Bd. of Publication).

Jubilee Year. See WOMAN'S WORK FOR WOMAN, May, 1897.

Bangkok.—*First* (Presbyterian) church organized 1849, composed of missionaries and one Chinese man who joined by letter, was a useful assistant; died '59; his daughter became a pillar in the girls' school. *First* Siamese convert after 12 years, Nai Chune; stood faithful, died in hope, '77. *First* woman in the church, '61. In '72 only 18 members in Bangkok; 184 in '99. *First* land secured by the mission, '51. *First* boarding-school for boys, '52. *First* zenana teaching in all the East, '51. *First* boarding-school for girls, '72; 11 pupils first year. Presbytery constituted, 1858.

LAOS MISSION.—Martyrs, two in 1869. See *Siam and Laos*, p. 398. First convert, see leaflet, *Nan Inta*. Seven converts in seven months. Proclamation of religious toleration, 1878.

Chieng Mai.—Between 1888–1898 the church received 1,162 adult members.

PAPERS.

Incidents of Mission History.

The Pestilence in '49 (*Siam and Laos*, p. 365), again in '73—"over 5,000 victims in 20 days"; the eclipse, (*ibid*, p. 391); the Siamese man at Petchaburee, converted by the Bible before missionaries arrived (*ibid*, p. 383).

Lives Built into the Foundations.

Mrs. Bradley, 10 years, "died in the triumphs of faith."
Mrs. Bush, one year. "Beautiful, beautiful! Heaven is one great beauty," her dying words.
Dr. House, 30 years, Mrs. House, 20 years; Mattoon, McFarland, McDonald, and their wives.

The Original Pioneers in Laos.—McGilvary and Wilson.

Need of the Gospel in Farther India.*

THE PRESS.—See WOMAN'S WORK, July, 1897.

First Christian book ever printed in Siamese was a catechism, translated by Ann Haseltine Judson, 1818, printed by the Baptist mission in Bangkok.

MEDICAL.—During the first 18 months after his arrival (1847) Dr. House prescribed for 3,117 patients. In '83, Dr. Sturge treated 5,372 cases at Petchaburee.

In '82, Dr. Cheek and assistants at Chieng Mai, distributed medicine to 13,000.

Establishment of government hospitals has removed further need of medical missions in Bangkok. Now in Siam 3 physicians, in Laos 6, and more are called for.

EDUCATION.—First school ever heard of for Siamese girls, opened 1865, at Petchaburee. Industrial in character. The king gave it $2,000. (See *Siam and Laos*, pp. 216-218.)

PAPERS OF WIDER SCOPE.

"The Beginnings of the Gospel" in Siam.

Dr. Bradley, 38 years "for the good of the Siamese" preaching, healing, translating, printing.
Also Gutzlaff, Jesse Caswell, Dr. Dean; Buell and wife (1840-'44).

Relations Between Siam and Western Nations.

(1850, embassies from England and America were refused audience with the king. Treaty with England, '55, with the United States, '56.)

The Present King and His Father.

BOOKS OF REFERENCE.—*People and Politics of the Far East*, by Henry Norman (Scribner's)—fine chapters, on Bangkok (26), Siamese Government (27), International Relations (29-30); *Siam on the Meinam*, Maxwell Sommerville (Lippincott), chap. 12 on "Ayuthia," 13 on "Religion"; *The Pearl of Asia; English Governess at the Siamese Court; Among the Shans;* * *Christian Missions and Social Progress*, by Dr. Dennis, pp. 100, 182, 192, 426-439. For tracing the development of missionary efforts, *nothing will take the place* of missionary magazines of past years and Annual Reports of the Board.

THE COMING MEETING IN WASHINGTON.

From time to time announcements have been made of a great Missionary Conference to be held in Washington, D. C., in the fall of '99 by representatives from all churches holding the Presbyterian system, and, as Presbyterianism takes root and grows in every soil, we may expect delegates from many lands.

The fathers and brethren, under the name of the General Council of the Alliance of the Reformed Churches, will hold their seventh conference Sept. 27 to Oct. 6, to discuss a wide range of subjects, all bearing upon the growth of the Church of Christ, and the women will hold their third foreign missionary conference simultaneously, on Oct. 3 and 4.

It is time that WOMAN'S WORK FOR WOMAN should speak a little more explicitly on this subject. First, let us answer a few of the questions which are being asked. "Is this the Ecumenical Conference appointed to be held in New York?" No, that will come next year. This is a calling together of the great Presbyterian family of whatever name, including the Reformed Dutch Church. "Why was so early a date fixed in the fall?" Because professors and clergymen from across the sea, and this country as well, must be back at their posts early in October. "Will Washington be 'at home' for the Alliance?" Washington has cordially invited the Alliance and the Woman's International Union, and will hospitably entertain many delegates. Well chosen committees are at work now, making every preparation for the comfort and well-being of their guests. "Who will be entitled to this hospitality?" One official delegate from each of the twenty-eight Societies and Boards included in the Union, and all invited missionaries and speakers. In addition to these, the wives of Council delegates and accredited representatives from any society in the Union will be received as members of the Conference and entitled to its privileges, and may avail themselves of the reduced railroad and hotel rates. Fuller details will be given later.

The Alliance holds a General Council once in four years, the last having taken place in Glasgow, and delegates may be expected from Great Britain and the Continent, from Asia, South Africa, Australia and New Zealand, though by far the greater number will come from the United States and Canada.

The Woman's Meeting, a natural outgrowth of the Alliance, will be held in the Church of the Covenant on Tuesday and Wednesday, Oct. 3 and 4; or rather, there will be three regular sessions, and on one of the afternoons a social function of some sort is being arranged for, that delegates may meet their friends informally. The sessions will be devoted mainly to conference and missionary addresses, with always a devotional and praise service. Chairmen from different countries will preside, and one paper on some worthy theme be presented at each meeting.

As the International Union embraces so many and widely separated societies, this Conference will afford large scope for information and comparison of methods, as well as opportunity to knit more closely the ties of friendship and fellowship in a common work for one Lord. The arrangements are in the hands of the president and a committee of seven, one from each of our Woman's Boards in this country, and the secretary in London, with a large local committee in Washington under the chairmanship of their presbyterial president. To this Conference, then, our whole constituency is invited. Let us keep it in mind during the summer, keeping it also in the minds of others, and asking special grace and wisdom for those upon whom the responsibility of preparation depends. In our journeyings let us plan so as to arrive on time in Washington the first week in October.

Mrs. C. P. Turner,
Presd't International Union.

The Sixteenth Annual Meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 14–20. Information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs.

AN ECUMENICAL CONFERENCE ON FOREIGN MISSIONS.

To be held in New York City, April, 1900.

Plans for this have been maturing for three years. It will be similar to the General Conference held in London in 1888, at which there were present 1,759 delegates from every section of the globe. Among those present were three earls, some sixteen members of Parliament, eleven bishops of the Church of England, twenty generals of the British Army, besides many other men of equal reputation in public life and letters.

At a meeting of business men held in New York in January plans for the Conference were outlined. Signers to the call for this meeting included: Darwin R. James, John H. Converse, W. E. Dodge, Lucien C. Warner, William L. Brower, Seth Low, Gen. O. O. Howard, Enoch L. Fancher, Everett P. Wheeler, D. Willis James, Mornay Williams, Frank H. Fields.

The Conference will represent every phase of work of some two hundred Boards and Societies throughout the world, and "give a panoramic view of its peaceful conquest in the name of Christ."

OPEN LETTER IN ANSWER TO A COMPLAINT.

THAT THE MISSIONARY MAGAZINE IS LATE IN ARRIVING.

Dear Mrs. ———:

Perhaps I can give you a helpful suggestion. If your members have been disappointed "for several years" because their magazine arrives too late to help your meetings, why doesn't your society shove its meetings along one week? Few auxiliaries, comparatively, meet on the *first* Wednesday of the month. Is there any necessity that yours should? If I belonged to your auxiliary I would not wait one month before proposing that the meeting be changed to the second Wednesday or the third.

But it was the March issue that you particularly had in mind; you did not receive your copy till March 1, or the day before. Now let us consider how that was.

Did you notice that the circumstances were different from what they are likely to be in a long time, again? February is the shortest month in the year. Your "first Wednesday" in March fell on the first *day* of March. Of course you recollect that both Lincoln's and Washington's birthdays are February holidays in New York, for printers and other business men (though your editor observed neither). I may mention that the morning following the February blizzard there was scarcely half the usual force in the establishment where our printing is done. Add to this, that, when the make-up of our pages was at the point of readiness, up from Mexico on the wings of a special dispatch, came an article scarcely dry from the pen of one of our dear missionary friends. The thought of holding it over was not to be entertained, so, presto, change! Out with an India article already paged, and put the new one into type. It may surprise you, but that change, occurring on a Saturday, delayed the magazine one day. We have done the same thing many a time before, and we should do it again. Our missionaries live a long way off, and when, with generous sacrifice, they try to send a timely contribution for our readers, we shall avail of it, even at expense and inconvenience, if necessary.

When everything else was ready, the March Woman's Work was held back from press one half day in order to record Dr. Gillespie's death. The same thing will always be done when there is equal reason for it.

Woman's Work is ordinarily mailed to subscribers the third week in the month, this date having been fixed by the committee for reasons which are weighty, and having proved in thirteen years' experience to serve well the general constituency of the Women's Boards. Try holding your meeting the second week and see if it does not serve you, also.

I note this remark on your postal card: "All interest is lost when it (Woman's Work) reaches us too late" (for the meeting). *All?* I was about to make an unfavorable comment, but I believe that was a slip of your pen and give you the chance to take it back. *E. C. P.*

ANNUAL MEETING OF THE WOMEN'S BOARD, NEW YORK.

The twenty-ninth Annual Meeting was held on April 12th and 13th in the Memorial Church, Brooklyn. On the first page of the programme was a quotation from the words of Dr. Gillespie: "I venture to suggest that the missionary spirit is the spirit of *loyalty to Christ*, inwrought by the Holy Spirit in the heart—loyalty to His person, to His truth, and to His kingdom in its world-wide domain."

These words seemed to strike the keynote of the meeting, and were referred to from time to time by different speakers. The missionaries present were Miss Youngman of Tokyo, Miss Smith, Sapporo, Mrs. Potter, Teheran, Miss M. K. Van Duzee, Urumiah, Miss Cooper, Siam, Mrs. Hepburn, Japan, Rev. Arthur Ewing, India, and Dr. W. A. Briggs of Laos.

The devotional services held before the regular meeting and each morning were conducted by Mrs. Darwin R. James and Miss Hawley, and were well attended. As the Report of the Foreign Secretaries was printed and distributed, only brief extracts from it were read.

The Treasurer's Report showed that the total receipts were over $69,000, or about the same amount as was given last year. Mrs. Atterbury reported that the Bureau of Exchange had sent out over 14,000 letters.

Miss La Grange described old Tripoli as it impressed her on her arrival twenty-three years ago, and spoke of the changes since then. She described the Girls' School with its beautiful garden and the forty-seven girls who receive instruction within its walls, and told of the home life of one of the graduates who has become the wife of a village pastor.

Miss Youngman of Japan spoke of her first experiences on the mission field in 1873. The difficulties of the language with no competent teacher were hard to overcome, and those who go out now have many helps which were quite wanting a quarter of a century ago. She told of the progress of her work, the Training School for Bible-women, the tent work on the seashore, the rescue work for girls, and of the Home for Lepers, now occupied by twenty-five women and fifteen men. Only incidentally did she mention the six little earthquake orphans whom she has adopted.

Mrs. F. P. Powers led the conference of Presbyterial and Auxiliary officers, and began by reading the pledge of steadfast effort in missionary work, and asked those to stand who were willing to agree to this pledge. Mrs. Dennis spoke of the work of the Presbyterial officers in visiting Auxiliaries, and showed how much good could thus be accomplished. Other subjects discussed were the use of the Year Book, the duty of the Secretary of Literature, the study of the Annual Report, etc.

Miss A. M. Davison led the Conference on Young People's Work. Miss Storm spoke of the Christian Endeavor work, and Mr. Elliot Field told of the plans of the summer campaign of the Student Volunteers. At the close of these conferences a very pleasant social hour was spent with the missionaries and delegates.

Wednesday evening an able address was given by Dr. Arthur Brown. A self-supporting, self-propagating native church is the aim in view. The missionary must feel that he is to become in time of no importance, while the native pastor is to increase. He dwelt on three agencies: an administrative Board, the living missionaries, the preaching of the Gospel. We have now 364 organized churches with 34,306 communicants—as Dr. Herrick Johnson said, "We should believe mightily in the things which God has promised."

Dr. Briggs of Lakawn gave a very pathetic picture of what the "cut" means to the missionary and described Lakawn with its needs, in church, schools and hospital. He spoke of efforts of the people themselves to make up the deficit and gave instances of their superb self-denial. Mission trips into remote parts of the country, and into French Laos, show the people waiting for instruction. Some touching instances of the fidelity of native converts closed this very effective address. The collection, for the building of Dr. Peoples' house in Nan, amounted to $62.

On Thursday the bright clear weather brought a good attendance at the morning session, and the first address was made by Miss Van Duzee of Urumiah, on the Women of Persia. She told of many who have received the light and are passing it on to others. Almost all the graduates of Fiske Seminary have been Christians, and some of them have been wonderfully faithful, even when they have gone into remote mountain villages, where they have no Christian fellowship.

Miss Smith of Sapporo spoke of her twenty years in Japan and of some of the results of the work. She also spoke of the language difficulties which face every missionary. She finds encouragement in the Sunday-school work, and reward cards sent from America are a help. She gave an interesting account of three graduates of the school at Sapporo, who have married Christian men, who are founding colonies in the north of Hokkaido, and who hope to make them model settlements.

Rev. Arthur Ewing of Lodiana dwelt on the value of education and the power of educated Christian men. The turning toward Christianity of the outcast people of India places responsibility upon us to educate as well as Christianize them.

Mrs. Schauffler gave some of the "Signs of Promise," such as the translation of the Bible into four hundred languages, the rescue of the Doshisha from the control of unchristian trustees, the Missionary Loan Exhibition at Glasgow, and the fidelity of native converts.

The closing hour of the Annual Meeting was spent in the communion service, which was conducted by the venerable Dr. Wells, assisted by Mr. Ewing. Dr. Nelson, pastor of the church, showed his interest in the meeting in every possible way, and we owe not a little to him and to the ladies of his church and of the Brooklyn Presbyterial Society for all the kind hospitality which made our visit to Brooklyn so profitable and pleasant.

J. B. S.

SINCE LAST MONTH.

ARRIVALS:

March 15.—At San Francisco, Rev. F. P. Gilman and family, from Hainan. Address, Mount Morris, Livingston Co., N. Y.

Miss Etta Montgomery, from Hainan, to accompany Mrs. Gilman. Address, Harvey, Ill.

March 17.—At San Francisco, Rev. T. W. Houston and family, from Nanking, China. Address, Garnett, Kansas.

March 24.—At San Francisco, Dr. Mary Brown, from Wei Hien, China.

DEPARTURES:

March —.—. Rev. and Mrs. Cortlandt V. R. Hodge, to join the Peking Mission at Paotingfu.

April 4.—From San Francisco, Rev. W. J. Drummond and family, returning to Nanking, China.

Rev. and Mrs. D. S. Hibbard, appointed to opening work in the Philippine Islands.

MARRIAGE:

February 9.—At Yokohama, Japan, in the Union Church, by Rev. H. Harris, assisted by Revs. J. H. Ballagh and E. S. Booth, Miss Mary Ella Brokaw to Rev. William Yates Jones of Kanazawa.

DEATH:

March 6.—At Tlaltenango, Mexico, Rev. David J. Stewart, in the twenty-fourth year of his missionary service.

To the Auxiliaries.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday and prayer-meeting third Tuesday of each month, at 11 o'clock. Visitors welcome.

The Annual Meeting of the corporation of the Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia, will be held in the Witherspoon Building, on Tuesday, May 2, at eleven o'clock A.M.

Mrs. J. R. MILLER, *Rec. Sec'y.*

IF the reader has ever dwelt under a constantly leaking roof, with the thought resting upon her heart that at any moment the great burden might fall, causing loss of life and property, such an one can readily understand with what a thrill of joy the dwellers at Woodstock, India, received during this month the cable message, "put on a new roof." The $1,000 sent by a generous friend for this special purpose is a beautiful expression of devotion to this favorite school. The request for books for replenishing the library at Woodstock has met with large response — several hundred fresh, entertaining and instructive volumes are now *en route*. Dr. Alice Mitchell writes of the recent examinations being most successful, which means so much for the prosperity of the school.

THE many interested friends of Dr. and Mrs. Cortlandt V. R. Hodge will follow them closely in prayer and thought as they are *en route* for Paotingfu, China.

WE have been glad to welcome to our meetings and our rooms during the month, Dr. Nassau, Africa; Dr. and Mrs. J. B. Neal, China; Miss Fleeson, Laos, and Rev. and Mrs. G. W. Fulton, Japan.

LEAFLET, *Home Life in Siam and Laos*, by Mrs. Phraner, 2 cts., 15 cts. per doz.; *Nan Inta* (a hero), 2 cts., and copied letters from missionaries will all be helpful for May meetings.

FOR those who are arranging for missionary libraries or who are planning courses of reading or study, the *Selected List of Books on Missions* will be found invaluable. Free except for postage; send 1 ct. stamp.

AS our space next month will be given to the report of Annual Assembly in Pittsburgh, the usual "notes" will not be given. Please remember, however, that *Home Life in Africa*, 2 cts., 15 cts. per doz., by our veteran missionary, Dr. Nassau, and ready by middle of May, will be certain to give us a true picture.

Send orders for all leaflets mentioned in Philadelphia notes to 501 Witherspoon Building. Never under any circumstances send to WOMAN'S WORK *for leaflets. See, p. 90, April No.*

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn St., every Friday at 10 A.M. Visitors welcome.

THE Annual Meeting of the *Corporate Board* will be held in Room 48 on Tuesday, the 2d of May, at 10 o'clock.

NO "Notes to Auxiliaries" next month, the space being taken for report of our Annual Meeting at Cedar Rapids.

WE hope to be able to get off the *Twenty-eighth Annual Report* so that each society may have a copy in July. Remember that it is sent to each secretary *for the use of her society*. A copy is sent to each synodical and presbyterial officer; also to every honorary and life member who sends request and address.

TWO new leaflets—*Woman's Work for Woman, Its Place and Power*, 2 cts., 20 cts. per doz., *Home Life in Siam and Laos*, 2 cts. each, 15 cts. per doz. Address W. P. B. M., Room 48 Mc Cormick Block, Chicago, Ill.

AS all our missionaries receive our magazine, WOMAN'S WORK FOR WOMAN, we want to speak of *The Interior*. Your Board of the Northwest subscribes for a copy, *not* for each of its missionaries, but for each station where its missionaries are, with the expectation that it will be shared among them. We cannot afford to send to each missionary, however we might like to do so. Now for a request to you all. By a "Happy Thought" the missionaries in Mexico sent for the March issue items fresh and newsy from the various stations, for our missionary page. Will not *all* our missionaries send us such items in time for their

own month? It is too late for some of you for 1899, but bear in mind for 1900. Begin gathering up now. It is not too late for Japan, Persia, South America and Syria; perhaps not too late for a week or two of August, from Korea. Will you try to send us these? There are at least four issues each month; if a few lines be given from the various stations, they will be widely read.

From St. Louis.

Meetings at 1516 Locust St., Room 21, the first and third Tuesdays of each month, at 10 A.M. Leaflets and missionary literature obtained by sending to above number. Visitors and friends cordially welcome.

IN the death of the Rev. J. W. Allen the Southwest Board sustains an irreparable loss. He was our friend from the beginning of our organization, and his cheery words of encouragement have helped us over many trying places. His Christian courage and unselfishness in his last, painful illness were an object lesson to all who knew him. Mrs. Allen has been connected with the Board since its beginning, and has been one of our faithful vice-presidents for years. Our unalloyed sympathy goes out to her in her bereavement—we pray that God will consecrate her sorrow to her.

A PRIVATE letter from Miss Mary E. Cogdal to one of our ladies asks for a few elementary instruction books for the cabinet organ. She tells how the Chinese girls eagerly apply themselves to organ practice, so that they may learn to play hymns for the school. If such books be forwarded to 1516 Locust Street, they will be received with appreciation and promptly forwarded to Shanghai.

MISS MARY CLARK, our former missionary to Teheran, has been giving some pleasant and instructive lectures on Persia and school work there, visiting St. Louis for the purpose.

BY the time this magazine reaches its subscribers, the Twenty-second Annual Meeting will have been a thing of the past. We turn over a clean, new leaf for the incoming fiscal year. Can we not multiply our contributions in the ensuing twelve months? Our country is being blest with unusual commercial prosperity, is it possible that its influence is to be unfelt in God's work?

HELPS for study of May topic: *Flash Lights on Siam, Our Mission Presses*, each 3 cts., *Kania, Nan Inta* (a hero), each 2 cts.; *Come Over and Help Us*, 1 ct. (poetry), by Mrs. McClure, *Home Life in India*, 2 cts.

A NEW leaflet, *Village Work in Korea*, 1 ct., and a new catalogue which we will be glad to furnish workers outside our territory for postage.

Send orders to address at head of St. Louis notes.

From San Francisco.

Board Meeting first Monday of each Month at 920 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

WE are constantly making additions to our stock of leaflets, and now have at least one new one for each month.

THE "Hero" series continues a favorite with those who have tried it. For May we have *Nan Inta*, 2 cts. each, an interesting story of a real hero. *Flash Lights* is a mine of information in itself, 3 cts. *Questions and Answers on Siam and Laos*, 5 cts., and *Historical Sketches*, 10 cts., furnish all the data necessary for an excellent programme. *A Model Band Meeting*, 3 cts., is a good programme for a Laos meeting of our Junior C. E. Societies. *The Story of the Islands*, 2 cts., is another of our new leaflets, and a valuable addition to our literature.

WE hope to be able, at an early date, to supply our workers with mission maps made by the girls in our Chinese Home. Eleven different countries for $1.25, 15 cts. the single country. These maps are being drawn on cloth, and are large enough to be used in any ordinary chapel or church parlor. Societies desiring these maps should order at once.

INTEREST in Africa is still increasing under the influence of Mr. and Mrs. Bannerman. One of the Student Volunteers of Berkeley (our University town) said, recently, "We cannot find enough books on Africa in town to supply the need since the Bannermans spoke for us." There is great regret expressed on every side that these missionaries, so devoted to foreign work, are to go to Alaska. Africa seems much nearer since they have been among us. The Calvary Church Endeavorers are full of missionary zeal. They are seeking now for information about the life of Dr. Nassau of Africa, that one of their number may personate him and teach others to study his mission field. Miss Nassau has a warm place in the hearts of many of our young people.

OAKLAND and vicinity has proved a Mecca for missionaries who are resting. The Peoples family, Atterburys, Bannermans, Mrs. Shields, Dr. and Mrs. Condit, our missionaries, reside in Oakland, and our Methodist missionaries in Berkeley. Rev. and Mrs. J. Curry of the N. Temescal Church gave them a reception; flowers and curios were abundant and the occasion was most pleasant and educational.

MRS. W. F. Shields of Laos is suffering from an affection of her eyes. She brought with her a native Laos girl, as she could not travel alone.

THE reception given by the Occidental Board to Silas F. Johnson, M.D., and wife, recently from Efulen, Africa, was a most interesting occasion. Dr. Johnson could speak feelingly of the experiences of the lamented Dr. Good, as his own must have been similar in many ways. The same ignorant natives, the same dense forests and primitive manner of living and of travel, and the utter loneliness. Those who listened to him, and to his wife, were deeply interested.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

BOYS' MISSIONARY CONGRESS.—During a recent visit in Albany, Oregon, we heard about this, which the members consider the most important organization in the city. Its sessions have been held since January only, but thus far "it works." Knowing that our readers are always looking for something suggestive,

we gathered the following facts concerning this Congress:

Eighteen boys and the pastor, organized as a legislative body, constitute the Congress. The officers are elected for three months, and are a Speaker who presides, and a Clerk who keeps the Journal of Congress.

The Pastor is *Chaplain*, with duties extraordinary, holding office for life or during good behavior. Each boy is a Representative in Congress from a missionary land—*e. g.*, Siam, Korea, or Persia. Each Representative takes the name of a missionary hero of his country, or at least takes the hero for his hero, and has the interests of his country always at heart.

The Speaker appoints each boy upon one of four committees (the Speaker and Chaplain being members of all), as follows:

A Committee on Work.
" " " Fun.
" " " Help.
" " " Ways and Means.

The Committee on Work plans the programme of each session of Congress. The Committee on Fun plans for the fun. The Committee on Help helps the Pastor and Church, *e. g.*, in the publication of weekly announcement sheet, etc. The Committee on Ways and Means plans how to raise money, individually or by fairs, etc. Each committee meets once in two weeks with the Chaplain.

Congress holds session every two weeks—Tuesday—from 4.30 to 6 o'clock, P.M., giving half the session to work, the other half to fun.

Two-minute speeches by each Representative, about his own country, makes a good programme. Two minutes each for drawing offhand a map of his country, etc.

A stimulus of some little prize to the boy who does the best each time is considered helpful. They have different ways of determining who is best—sometimes by vote, sometimes by calling in an outsider for judge.

The Speaker has a gavel, the Clerk a large journal, and they try to follow parliamentary law. The Congress has a simple Constitution.

NEW AUXILIARIES AND BANDS.

COLORADO.
Del Norte, reorg.
Ft. Collins, Fossil Creek Ch., S.C.E.
Greeley, Y. Ladies and S.C.E.
LaSalle, W.M.S., Bd., and S.C.E.
Monument.

ILLINOIS.
Chester, reorg.
Whitehall.

IOWA.
Adair, S.C.E.
Avoca, reorg., and S.C.E.
Cono Center.
Otterville.

KANSAS.
Barnes.
Marysville.

MICHIGAN.
Alanson.
Detroit, 1st Ch., Children's Bd.
Linden.

MISSOURI.
Carthage, Jr. Missionary Bd.
Oregon, Bd.
St. Louis, Curby Mem'l Ch., Jr. C.E.
" Washington and Compton Ave. Ch., Bd.

NEW JERSEY.
Summit, Whatsoever Circle.
Jersey City, 1st Ch., Young Girls' Circle.

NORTH DAKOTA.
Park River.

OHIO.
Cincinnati, Clifton, McAlpin Bd.
Mt. Pleasant, Light Bearers.
Port Royal, Good Will Circle.

PENNSYLVANIA.
Chestnut Hill, 1st Ch., Y.L.B.
Germantown, 1st, Constance Bd.
" " Senior Boys' Bd.
Johnstown, 2d Ch., Helping Hand.
Mechanicsburg, Y. L. Branch.
Mt. Airy, Y.L.B.
Overbrook, Girls' Bd.
Pittsburgh, East Liberty, Willing Givers.
" " Bd.

SOUTH DAKOTA.
Canistota, Baby Bd.

Receipts of the Women's Board of Foreign Missions, New York, for March were $26,458.88. Total receipts for the year, closing April 1, will be given in full in the treasurer's report next month.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from March 1, 1899.

[PRESBYTERIES IN SMALL CAPITALS. * Thank offerings.]

BALTIMORE.—Aberdeen, 17.50, S.C.E., 5, S.C.E. Jr., 5; Annapolis, 31.50; Baltimore, 1st (*94.37), 520.87, Girls' Soc., 50, Golden Rule Bd., 73.65; 2d Ch., 36.53, Earnest Workers, 15, Willing Hearts, 16.86, Alex'r Proudfit Bd., 20.03, R. H. Smith Bd., 5.63, S.C.E., 15, S.C.E. Jr., 1.92; 12th, 5.04, S.C.E., 5; Aisquith St., 79, Y.L.B., 16.11; Boundary Av., 52.91, Y.W.S., 1.95, Boys' and Girls' Links, 46, S.C.E., 5, S.C.E. Jr., 2.50; Broadway, 18.66, Bands, 12; Brown Mem'l, 355.14, Mrs. Jones Bd., 45, Casket of Jewels, 22, Children's Working Club, 2.50, S.C.E., 19.60; Central, 129.50, Y.L.B., 11, Seek and Save Bd., 44, Buds of Promise, 8.27, S.C.E., 10; Covenant, S.C.E., 10, S.C.E. Jr., 5; Faith, 22.75, Workers, 99, Cheerful Workers, 13.50, Co-Workers, 21, Loyal Workers, 12.55, Baby Bd., 7.50; Fulton Av., 4; Hampden, 8; Lafayette Sq., 54.21, Earnest Workers, 15.52, Sunshine Bd., 2.64, S.C.E. Jr., 1.50, S.C.E., 15; Light St., 24, S.C.E., 10, S.C.E. Jr., 2.50; Park, 95.77; Ridgely St., 33, Morning Star Bd., 12.09, S.C.E., 10, S.C.E. Jr., 3; Waverly, 10, Baby Bd., 24.50, S.C.E., 8; Westm'r, 50, Willing Hearts, 15, S.C.E., 10; Bel Air, 44.85, S.C.E., 15.46; Bethel, 29, S.C.E., 4; Chestnut Grove, 5, S.C.E., 3, S.C.E. Jr., 3; Churchville, 34; Deer Creek, Harmony, 39.50; Ellicott City, 52.20, Rose of Sharon Bd., 33.32; Emmittsburg, 24, Do-What-You-Can Bd., 11; Govanstown, 10.60, Girls' Soc., 23, S.C.E., 4; Hagerstown, 30, Bd., 10; Havre de Grace, S.C.E., 10; Mt. Paran, 4; Piney Creek, 20.50; Relay, 2.50., S.C.E. Jr., 3; Taneytown, S.C.E., 10. $2,731.03

BLAIRSVILLE.—Benlah, 48.25; Blairsville, 17.77; Rays of Light, 2.60; Braddock, 16.35, Whatsoever Bd., 2.25, S.C.E., 25; Conemaugh, 7; Congruity, 11.63; Cresson, S.C.E. Jr., 1; Derry, 23.65, S.C.E., 25, S.C.E. Jr., 5; Ebensburg, 25, Sunshine Bd., 15; Gallitzin, S.C.E., 3; Greensburg, 1st, 55, Foster Bd., 40, S.C.E., 25; Westm'r, 6, S.C.E. Jr., 5; Harrison City, 11; Irwin, 9.75, S.C.E., 20; Jeannette, 4.02; Johnstown, 1st, 37.51, Y.L.B., 3.50, I-Will-Try Bd., 9.76, L.L. Bearers, 4.25, Boys' Bd., 15, S.C.E. Jr., 15; 2d Ch., 8, S.C.E. Jr., 1; Kerr, S.C.E., 3; Laurel Av., 4; Latrobe, 32.40; Ligonier, 12.78, S.C.E., 1; Livermore, S.C.E., 12; Murrysville, 68, Boys' and Girls' Bd., 53, S.C.E., 10; Murrysville, W.M.C., 3.50; New Alexandria, 10, S.C.E., 22; New Salem, 25; Parnassus, 20.17, S.C.E., 19; Pine Run, 30.54, S.C.E., 10; Plum Creek, 20, S.C.E., 1.39; Poke Run, 4.88; Turtle Creek, S.C.E., 15, S.C.E. Jr., 5; Unity, 15; Vandergrift, 9.10. 905.17

BUTLER.—Buffalo, Willing Workers, 5; Harrisville, S.C.E., 5, 10.00

CARLISLE.—Carlisle, 1st, 65.39, Golden Chain Bd., 54; 2d, 53, Y.L.B., 20; Chambersburg, Central, 124.03, Y.L.B., 40, Sunshine Bd., 11.60, Boys' Bd., 31; Falling Spring, 331.85, Y. L.B., 153.28; Dauphin, 20, Junior Bd., 50; Dickinson, 22, Galbreath legacy, interest, 15, Busy Workers, 8; Dillsburg, 8.24; Duncannon, 53.46; Gettysburg, 50; Greencastle, 29.80, Y.L.B., 7.50, Lilies of the Valley, 20; Harrisburg, Calvary, 20, Earnest Workers, 12; Covenant, 15; Market Square, 93.07, Macedonian Bd., 70, senior dep't S.S., 23.42, John A. Weir Bd., 45.88, L. L. Bearers, 6.75; Pine St., 248.78, Syrian Helpers, 50, Mary Campbell Bd., 15, Anything for Jesus, 7.50, Reapers, 7.50, Chambers Bd., 10, S. K. Kautz's Class, 10, Miss Pollock's Cl., 10, Mrs. Hamilton's Cl., 20, Y.L.B., 64, A Member, 40, Mrs. Boyd's Cl., 50; Westm'r, 35.64; Lebanon, Christ Ch., 68.75; Lower Marsh Creek, 16.55; McConnellsburg, 17, Coral Workers, 4; Mechanicsburg, 81.75, Birthday Bd., 10; Mercersburg, 15.29, Y.L.B., 27, Thomas Creigh, 31.48, L. L. Bearers, 4.75; Middle Spring, 28.50; Middletown, 12; Millerstown, 4.30; New Bloomfield, 18.50, S.C.E. Jr., 7.50; Newport, 16.15; Newville, Big Sp. Ch., 50, Hope Bd., 30, Wide Awake, 7.16; Newville, Hopeful Workers, 175, Y.P.B., 22.50, Dewdrops, 5.25; Paxton, 38.25, Cheerful Givers, 33; Robert Kennedy Mem'l, 5; St. Thomas, 11.09, Bd., 5.55; Shippensburg, 153.71, Y.P.B., 30, Hull Bd., 30; Steelton, 16.75; Waynesboro', 35.09, 2,989.85

CATAWBA.—Concord, Laura Sunderland Sch., 7.75

CHESTER.—Atglen, 15; Avondale, 40.07; Berwyn, 19, Boys' Bd., 12, Mustard Seeds, 5, Willing Workers, 1, S.C.E., 5; Bryn Mawr, 50, S.C.E., 30; Chester, 1st, 15; 2d, 9.15, S.C.E., 9, Mary B. Reany Bd., 2; 3d, 27; Christiana, 22.58; Coatesville, 60, S.C.E., 35; Darby, 18, Ivy Leaf Bd., 30; Dilworthstown, 10; Downingtown, 13.50; East Whiteland, 16; Fagg's

Manor, 35; Forks of Brandywine (*7.75), 35.75; Great Valley, 29, Bd., 4; Honey Brook, 25, S.C.E., 10, S.C.E. Jr., 6; Kennett Sq., 13.60, S.C.E., 4.20, S.C.E. Jr., 5.33; Lansdowne, 36.38, Y.L.S., 5, Y. P. Ass'n, 5, Rope Holders, 8; Lincoln, Willing Helpers, 15; Marple, 14.31; Media, 61.71; Middletown, 18.51, Perseverance Bd., 11.45, Earnest Workers, 10; New London, 7.85, S.C.E., 3.50; Oxford, 119; Phœnixville, 50.43, S.C.E., 7, S.C.E. Jr., 4; Ridley Pk., 17; Toughkenamon, 8.16, S.C.E. Jr., 1; Upper Octorara, 100, Hope and Trust Bd., 15, Marshall Bd., 20, Octorara Bd., 5, S.C.E., 8, S.C.E. Jr., 5; Wallingford, 9.50; Wayne, 74, Mt. Pleasant Soc., 2.90, S.C.E., 10; West Chester, 1st (*109.15), 203.15; Westm'r, 151.50, S.C.E., 3.31, S.C.E. Jr., 10.50; West Grove, 12.41, S.C.E., 5.35.

1,650.90

CHILLICOTHE.—Bainbridge, 5, S.C.E., 2.25, S.C.E. Jr., 3; Bloomingburg, 9.50, S.C.E., 88 cts.; Bourneville, 5, S.C.E. 8; Chillicothe, 1st (*45.20), 77.20, Y.L.B., 5, S.C.E., 12; 3d, 8.60, Primary Cl., 2.50, S.C.E., 2.91; Concord, 5.55, S.C.E., 1; Frankfort, 4; Greenfield, 25.83, Snowflakes, 1.75, S.C.E., 9; Hamden, 12.32; Hillsboro, 18.75; McArthur, S.C.E., 1, S.C.E. Jr., 75 cts.; Marshall, 4; Mt. Pleasant, 5; North Fork, 1; Pisgah, 8, S.C.E., 3; Salem, 10, S.C.E., 10; Union, 1; Washington C. H., 6.70, S.C.E., 2.50; Wilkesville, S.C.E., 2.50.

275.24

CINCINNATI.—Cincinnati, 7th, S.C.E., 2.00

CLARION.—Perry, S.C.E., 5.00

DAYTON.—Blue Ball, 15.30; Camden, 1.75; Collinsville, 9.50; Dayton, 1st, Y.L.B., 35; 3d St., Y.L.B., 101; Memorial, 3, Y. L.B., 25; Riverdale, 1.50; Fletcher, 1; Franklin, 10; Gettysburg, 6; Greenville, 18.25; Middletown, 32.34; New Carlisle, 21.62; Piqua, 138.27; Springfield, 1st, 6, Alex'r Proudfit Bd., 7.50; 2d, 10, S.C.E., 10, S.C.E. Jr., 5; Troy, 25, "2d Soc.," 19.75; Washington, 5, Xenia, 28.50, Conversazione, 21.25,

570.53

ERIE.—Franklin, S.C.E., 4.98

FRENCH BROAD.—Allenstand, 15; Asheville, Normal Inst., Y.W.B., 2, S.C.E. Jr., 2; Farm School, 3.50, S.C.E., 2.27, S. C.E. Jr., 1.10, Home Indust'l School, Fancy Work Cl., 5, Sen'r Soc., 1.75; Brittain's Cove, 6.80, Happy Hearts, 3.47; College Hill, 4, S.C.E., 3; Hot Springs, 6.15; Marshall, 3.50; Oakland Heights, 15.80; Walnut Spring, 5.50, 80.84

HOLSTON.—Elizabethton, 1.25; Greeneville, 40; Mt. Bethel, S.C.E., 7.50; Salem, S.C.E., 2.73, 54.48

HUNTINGDON.—Alexandria, 3, S.C.E., 5, S.C.E. Jr., 5; Hartslog Val., S.C.E., 2; Altoona, 1st, 28.01, Y.L.B., 16, Mission Gardeners, 5, S.C.E. Jr., 5; 2d, 15, S.C.E. Jr. 5; Broad Ave., 20, S.C.E. Jr., 5; Juniata, 7.50; Bald Eagle, 12, Elliot Bd., 1; Bedford, L.L. Bearers, 1; Bellefonte, 1.25, Y.L.B., 16; Birmingham, Mountain Sem. Bd., 100, S.C.E., 10; Clearfield, S.C.E., 37.50, S.C.E. Jr., 18.73; Duncansville, 9.25; Everett, 6.50; Fruit Hill, 5; Holidaysburg, Willing Workers, 14, Seminary Bd., 19; Huntingdon, *25; Kylertown, 7, S.C.E. Jr., 1; Lewistown, S.C.E., 25; Mifflintown, 23.84; Milesburg, 5.46, S.C.E., 2.36; Mt. Union, 33.10, Y.P.B., 12, S.C.E., 8, Daisy Bd., 7; Orbisonia, S.C.E., 2; Petersburg, 13.73, Bd., 1.82; Phillipsburg (*11.32), 13.49, Arbutus Bd., 7.50, S.C.E., 1.79; Port Royal, Good Will Bd., 24; Schellsburg, 3; Shade Gap, Mrs. Goshorn, in Mem., 5; Shirleysburg, S.C.E., 3; Sinking Creek, L.L. Bearers, 75 cts.; Sinking Valley, Y.L.B., 8.40; Spring Creek, Boalsburg Soc., 34; State College, 32.63; Tyrone (*5.50) 7.50, J. R. Davies Bd., 57.50, S.C.E., 28, S.C.E. Jr., 10; Upper Tuscarora, 19, S.C.E., 5; Coll. Ann. Meeting Pres. Soc., *70.04, 870.65

HURON.—Chicago, S.C.E., 5.30

KINGSTON.—Thomas, S.C.E., 1.26

KITTANNING.—Apollo, 32.51, Hopeful Bd., 3.15, F. Workers, 1.81; Appleby Manor, 17, S.C.E., 2.25; Elder's Ridge, 50; Indiana, 170, S.C.E., 10; Leechburg, 65; Marion, 10.97; Mechanicsburg, 26.12, Andende Bd., 3.88; Rockbridge, 6; Rural Valley, 12.50; Whitesburg, 11, 422.22

LEHIGH.—Allentown, 28.80, Helpers, 18, Loring Bd., 6, L. L. Bearers, 1.50; Audenried, 13; Bangor, 11; Bethlehem, 24.33, Musgrave Bd., 20, L. L. Bearers, 1; Catasauqua, 1st, 47; Bridge St., 42; Del. Water Gap, 39; Easton, 1st, 35, Y. L.B., 22.50; Olivet, McIntyre Bd., 10, S.C.E., 10; Brainerd, 185.85, Isabella Nassau Bd., 116.36, Helen Knox Bd., 33, S.C. E., 9; College Hill, 20, Y.L.B., 10; Hazleton, 55.59, S.C.E. Jr., 3; Lock Ridge, 5; Mahanoy City, 25.69; Manch Chunk, 133.15, Webster Bd., 6.25, Light Bearers, 7, S.C.E., 20, Chapel S.C.E., 5; Middle Smithfield, 12; Port Carbon, 13; Pottsville, 1st, 35, S.C.E., 2.70, S.C.E. Jr., 10; 2d, 14.38, Bd., 1; Shawnee, 30, Sunrise Bd., 1.30; South Bethlehem, 30, Junior Bd., 2, Primary Cl., 3; Stroudsburg, 56.10, Y. P. Guild, 25, Little Reapers, 12; Upper Lehigh, 26, 1,240.53

MORRIS AND ORANGE.—Boonton, 61.92, S.C.E. 10, S.C.E. Jr., 8; Chatham, 78, S.C.E. Jr., 10; Dover, 14.95; E. Orange, 1st, 244, Christian League, 50, Willing Workers, 40; Arlington Av., 43; Bethel, 30; Brick, 216.50, Y.W.B., 22.03, Heart and Hand, 20, Boys' Bd., 30; German Valley, S.C.E., 5; Hanover, (*17), 94; Madison, 62.90; Meadham, 1st, S.C.E., 10; New Providence, 23, S.C.E. 16.50; New Vernon, Willing Workers, 93.20; Orange, 1st, 2.50, Boys' Club, 8; Central, 200, Y.P.S., 25; Parsippany, 40.50, S.C.E., 50, S.C.E. Jr., 5; Rockaway, 40, S.C.E., 10; St. Cloud (*11), 23.30; Schooley's Mountain, 12, S.C.E., 2.50; South Orange, 1st, S.C.E. Jr., 12; Trinity, 50; Succasunna, 12; Summit, 90; Wyoming, Bd., 6; A Friend, 40, 2,090.30

NEWARK.—Montclair, Trinity, S.C.E., 50.60

NEW CASTLE.—St. George's, S.C.E., 1.50

NORTHUMBERLAND.—Bald Eagle and Nittany, 26, S.C.E., 5; Beech Creek, 10.70; Berwick, 6, Y.L.B., 13, S.C.E., 61; Bloomsburg, 62, S.C.E., 25; Brier Creek, 5; Buffalo, Cross Roads, 14.85; Buffalo, Mifflinburg, 19.40; Chillisquaque, 20; Danville, Grove, 29.06, Elizabeth Neal Bd., 6.77, S.C.E., 3; Danville, Mahoning, 10.40, Y.L.S., 11.11; Derry, 19; Elysburg, 5.20; Jersey Shore, 59.41, S.C.E., 24, S.C.E. Jr., 9; Lewisburg, 31.50, Y.W.B., 22, Snowflakes, 15, S.C.E., 30; Lock Haven, 60.97, Y.W.B., 50.88, L. L. Bearers, 6.60, S.C.E., 25; Lycoming, 4.38, S.C.E., 3.25; Mifflinburg, 22.44, Reardon Bd., 15, S.C.E., 7; Milton, 109.45, Y.W.S., 51.50, J. C. Watson Bd., 3, S.C.E., 41.89; Montgomery, 2.60; Mooresburg, 8.85; Mt. Carmel, Tithe, J. P. M., 10; Muncy, 17.08; New Berlin, 8; Northumberland, 26.62, S.C.E., 5; Orangeville, 43.15, S.C.E., 5; Renovo, Y.L.B., 6; Shamokin, 28.58, S.C.E., 6; Sunbury, 48.50, S.C.E., 2.50, S.C.E. Jr., 17; Warrior Run, 43; Washington, 24, Y.W.B., 14.26; Washingtonville, 35.25; Watsontown, 41, S.C.E., 3.21; Williamsport, 1st, 170.35, Rich'd Armstrong Bd., 50, Curtis Hepburn Bd., 32, S.C.E., 5; 3d Ch., 65.77, L. L. Bearers, 1.75, Carrier Doves, 6.52; Bethany, 10, S.C.E., 4; Covenant, 102.57, Y.L.S., 24.78, Junior Soc., 5.52, S.C.E., 28.75; Mrs. John B. Packer, 5, 1,906.83

PARKERSBURG.—Buckhannon, 17; Charleston, 7.05, S.C. E., 8.39; Fairmount, 23; French Creek, 2.50; Hughes' River, 15; Grafton, 17, S.C.E., 2.50, Primary Cl., 7.68; Morgantown, Lowrie Bd., 27.41, Anna Hunter Bd., 12.05, S.C.E., 5; Parkersburg, 10; Sistersville, 41.26, 195.84

PHILADELPHIA.—1st Ch., 154.40, Albert Barnes Mem'l Bd., 128.67, New Century Bd., 5, S.C.E. Jr., 10; 2d, 150, Beadle Bd., 100, Star of the East Bd., 50; 3d, Old Pine St., 200, May Blossoms and Buds of Promise, 15; 9th, 33; 10th, 555.85, S. C.E., 25, S.C.E., Int., 16.60; Arch St., 200, Chapel, S.C.E., 37.50; Bethany, 63, Girls' Inf. Room, 50, S.C.E. Jr., 5; Bethlehem, Class 73, 33, Spring Violets, 22; Carmel, Concordia Soc., 5; Cohocksink, 59; Covenant, S.C.E., 8; Gaston, 14.80, S.C.E., 5; Hebron, S.C.E., 22.88; Hollond, S.C.E., 10; North, 102; N. Broad St., 268.55, Far-Afield Bd., 230, Wadsworth Bd., 50; Northern Lib., 1st, St. Paul Bd., 25; Northminster, Y.L.S., 50; North 10th St., S.C.E., 41.65, A. L. Latham Bd., 10.67; Oxford, 155, Ch. Session, 64.55, S.C.E., 50; Patterson Mem'l, Y.L.B., 5.75; Princeton, Helping Hands, 30, Day Dawn Bd., 30, Mary Henry Bd., 20, First Fruits, 30; Scot's, 8.08; South, 40; Southwestern, 25; Tabernacle, 147.24; Temple, 25, Grace Bd., 15, S.C.E., 50; Trinity, 40, S.C.E. Jr., 2, Jr. Westm'r Bd., 2.50; Union Tabernacle, 100; West Green St., 76.50; W. Hope, Little Stars, 12, Little Workers, 5; Westminster, 97.50, S.C.E. Jr., 5; Woodland, *56.25, Fullerton Bd., 68; Legacy, Miss H. A. Dillaye, dec'd, 2,691, Estate Miss H. A. Dillaye, for L. M., 22.43; M. T., *special*, 1,000, 7,628.37

PITTSBURG AND ALLEGHENY COM.—Allegheny, 2d, 20, S. C.E., 10; Brighton Road, *7.40; Central (*14), 98.44; 1st German, Y.L.B., 5; North, 278.10, Hodge Bd., 100, Lindsay Bd., 68; Providence, 50; Westm'r, 16.66; Avalon, 25; Bakerstown, S.C.E., 25; Beaver, Sunbeam Bd., 25; Bellevue (*13.40), 84.56, S.C.E., 10, S.C.E., Jr., 3.78; Bethany, 43.60; Bethel, 90; Bridgewater, 30; Bull Creek, 7.50; Camptonstburg, 1st, 28.82, Mayflower Bd., 4.14, S.C.E., 7.70; Central, 13.50; Charleroi, 9; Chartiers, 10, Bd., 10; Clifton, 3.85, Potter Bd., 10; Concord (Allcg.), 3; Coraopolis (*105.32), 107.82, S.C.E., *15, S. C.E. Jr., 11.44; Crafton, 10, Hawes Bd., 4, Willing Workers, 3.63, S.C.E., 5; Forest Grove, S.C.E., 5; Freedom, 10, S.C.E., 5; Glenshaw, 15, Sunshine Bd., 1.80, S.C.E., 5.64; Hiland (*15), 65, S.C.E., 11; Hoboken, *14, Y.L.B., 10; Homestead, 30, S.C.E., 35.25; Idlewood, 12; Industry, S.C.E., 7.50; Ingram, 5, S.C.E., 10; Lebanon, S.C.E., 31.25; McDonald, S.C. E., 3.75; McKees Rocks, L. L. Bearers, 5, S.C.E., 10; Mansfield, (*10), 73, S.C.E., 7; Millvale, S.C.E., 15; Monongahela, 68.50, L. L. Bearers, 5; Mt. Carmel, S.C.E., 15; Mt. Pisgah, S.C.E., 60; Natrona, S.C.E., 20; Oakdale, 16.57, McJunkin Bd., 11, S.C.E., 25; Oakmont, 44.13; Pine Creek, Pt. View Chapel, 7.75; Pittsburg, 1st, 125, Young Voyagers, 25, Cent'l Chapel, 40; 2d Ch., 120; 3d, 120.75; 4th, (*16.30), 135.35; 6th, 141.50, M. McCandless Bd., 50; Bellefield, 412.19, King's Daughters, 25, Miss Miller's Bd., 13, Busy Bees, 10, Boquet St. Chapel, 8.95; East Liberty, 244.45, Y.W.B., 20, Y.P. Ass'n, 50, Signet, 25, Boys' Brigade, 1st div., 25, Buds of Promise, 79.79, King's Daughters, 3, Henry Bd., 14, Golden Rule, 11.65, Fidelis, 31.70; East End, 6.25; 43d St., Ezri Bd., 8.60; Grace Mem'l, 2; Hazlewood, 25; Highland, 10.75, Y.L.S., 3.75; Herron Av., (*9.30), 14.30; Homewood Av., 11.25, Jewels, 5, S.C.E., 8.35; Lawrenceville, 77, Linn Bd., 30, McConnell Bd., 30, S.C.E., 1, S.C.E. Jr., 5; Morningside, 4; Mt. Washington, 10; Park Av. (*1), 20; Point Breeze, 171.10, Wooldredge Bd., 25, Willing Workers, 100; Shadyside (*205), 748.50; Raccoon, 73.30; Sewickley (*51.50), 89.22, Y.W.B., 28.12; Sharon, 36; Sharpsburg, 58.65, Y.L.B., 18.75, S.C.E. Jr., 9; Tarentum, 34.45, S.C.E., 10; Valley, 10; Wilkinsburg, 66.20, R. J. Reed Bd., 60, Earnest Workers, 30; Y. P. Branch, 25.50, 5,553.62

PORTSMOUTH.—Eckmansville, 3.50, S.C.E., 1; Manchester (*5) 11.05, S.C.E., 1; Mt. Leigh, 5.50; Portsmouth, 1st, 20.50; 2d Ch., Busy Bees, 5, King's Daughters, 6, S.C.E. Jr., 5; Red Oak, 1.60, S.C.E., 2.50; West Union, 1.25, S.C.E., 2.50, 66.40

SHENANGO.—Beaver Falls, 43.39, Y.L.S., 5, S.C.E., 15.09, S.C.E. Jr., 5; Centre, 16.70; Clarksville, 41.50; Enon, 25;

Hermon, 7; Hopewell, S.C.E., 10; Leesburg, 12.25, S.C.E., 10, S.C.E. Jr., 10; Little Beaver, 24.50; Mt. Pleasant, 50, S.C.E., 10; Neshannock, 25; New Brighton, 40, Selma Bd., 32.60, Busy Bees, 10; New Castle, 1st, 38.21, Credo Workers, 25, Helena Bd., 10, A Lady, 25, S.C.E., 10; Central, 10.60, S.C.E., 10; Princeton, 5.08, S.C.E., 1.25; Pulaski, 15.40; Rich Hill, 10; Sharon, 60, S.C.E., 10; Sharpsville, 10, S.C.E., 10; Transfer, 12.50; Unity, 40, Y.P.B., 10; Wampum, 8.71, S.C.E., 15; Westfield, Y.L.B., 14, S.C.E., 50; West Middlesex, 30, $23.78

South Florida.—Eustis, 8.00

Southern Virginia.—Burkeville, Ingleside Sem., 20.30; Danville, Holbrook St., 1, Bd., 1; Roanoke, 5th Ave, 1; Russell Grove, 1; South Boston, 1.60, 25.90

Washington City.—Anacostia, Garden Mem'l, 3.60; Ballston, 2, S.C.E., 7.50; Darnestown, 11; Eckington, 13.25, S.C.E., 3.52; Falls Ch., 42.75; Hyattsville, 15.20, S.C.E., 20, S.C.E. Jr., 1, Y.L.B., 38.50; Kensington, Warner Mem'l, 28.99, S.C.E., 6; Manassas, 6.18; Riverdale, 1; Tacoma, Pk., 3, S.C.E., 2.38; Vienna, S.C.E., 88 cts.; Washington, 1st, 27.50, S.C.E., 6.25; 4th, 17.25, S.C.E., 4.07; 6th, 10, Cheerful Givers, 5; 15th St., 5; Assembly, 30, S.C.E., 5.65, S.C.E. Jr., 1.25; Covenant, 493.35, Y.L.S., 58.66, S.C.E., 20.96, S.C.E. Jr., 5, Peck Chapel, 17.55, S.C.E., 4; Eastern, 14, S.C.E., 5, Y.P.S., 3.75, S.C.E. Jr., 6, Inter. S.C.E., 10; Gunton Temple, 22.75, Y.W.S., 10, S.C.E., 8.50, S.C.E. Jr., 7.15; Gurley Mem'l, 46.70, Mary Campbell Bd., 15, S.C.E., 14; Metropolitan, 30, Mateer Bd., 25, S.C.E., 20, S.C.E. Jr., 10; New York Av., 215, Wednesday Afternoon Soc., 10, Y. W. Guild, 40, Girls' Guild, 10, Christopher Club, 5, S.C.E., 27.61, Bethany Chapel, Current Events Club, 4.40, Boys' Brigade, 5.15, Faith Chapel, S.C.E., 16.50, S.C.E. Jr., 5; North, 7.50, S.C.E., 5.81, S.C.E. Jr., 2.10; Western, S.C.E. Jr., 1; West St., 69.75, S.C.E., 22, S.C.E. Jr., 2; Westm'r, 45, S.C.E., 5.75, S.C.E. Jr., 2; Col. S.C.E. Union, 15.48; Col. Ann. Meeting Pres. Soc., 205.93, 1,889.07

Wellsboro'.—Osceola, 12, S.C.E., 5; Tioga, 2.30, 19.30

West Jersey.—Bridgeton, 2d, S.C.E., 59.75

Zanesville.—Clark, S.C.E., 5; Zanesville, Putnam, S.C.E., 3.50, 8.50

Miscellaneous.—Elizabeth, N. J., Miss T. B. Henry, 30; Kingston, Pa., In Mem. Mrs. H. H. Welles, 25; Lewistown, Pa., A Friend, 5; Newark, N. J., C. C. H., 1; New Castle, Del., Mrs. Alex'r Proudfit, 7; Philadelphia, Miss F. C. Soutter, 15, Witnesses, 10.07; Pittsburg, Pa., Mrs. M. B. Kramer, M.D., refund., 50; West Chester, Pa., Miss Mary E. Lewis, 5; Wilkes-Barre, Pa., Miss Anna DeForest, 5; Harlansburg, Pa., Miss Mary Hunter, Memorial of Deceased Sister, 20; Houesdale, Pa., Miss Caroline N. Torrey, 10; Interest on Investment, 53, 236.07

Total for March, 1899, $32,434.67
Total since May 1, 1898, 93,034.89

Mrs. Julia M. Fisburn, *Treas.*,

501 Witherspoon Building, Philadelphia, Pa.
April 1, 1899.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to March 20, 1899.

Aberdeen.—Castlewood, C.E., $3.75

Alton.—Blair, C.E., 2.26; Moro, C.E., 1.95, 4.21

Bloomington.—Bement, 36.45, Sunbeams, 3.58, C.E., 5; Bloomington, 1st, 37.45, C.E., 10; 2d, 141.37, Chinese Bd., 8.30; Champaign, 51.60, Mr. and Mrs. Chas. A. Gunn, 25; Chenoa, C.E., 7.50; Clarence, 4.50; Clinton, 91.97, Y.W.S., 6, C.E., 200; Danville, 1st, 60; El Paso, 9.90; Gilman, C.E., 6.75; Hoopeston, 11.04, C.E., 20.40, Jr. C.E., 1.50; Lexington, 37.85, C.E., 5.30, Jr. C.E., 4, Girls' Club, 1, Baby Bd., 1; Selma Ch., 2; Mansfield, 15; Minonk, 23.87, Jr. C.E., 15; Normal, C.E., 10; Onarga, 42; Paxton, C.E., 5.90; Piper City, 40, Neely Bd., Sr., 43.30; Philo, 5.10, C.E., 4.70; Rossville, 2.50; Tolono, 17.07; Towanda, 2.15; Wenona, Jr. C.E., 1, 1,017.05

Boise.—Boise, 2.30; Caldwell, 3.90, 6.20

Butte.—Anaconda, 5; Philipsburg, 3.25, C.E., 3.50, 11.75

Cairo.—Anna, C.E., 17; Cairo, Jr. C.E., 5; Carmi, 21.40; Carterville, C.E., 2; Centralia, 14.64, Y.L.S., 8.10; Cobden, 13.96, C.E., 6.50, Jr. C.E., 1; Du Quoin, C.E., 3; Fairfield, 9.40, C.E., 1; Flora, 8.78; Golconda, 6.52; Galum, C.E., 3; Harrisburg, 4.10, C.E., 5; Metropolis, C.E., 1.50; Mt. Vernon, 2.31; Murphysboro, 14.83; Odin, 7.78; Summer, C.E., 7.25; Tamaroa, 20, 184.07

Central Dakota. — Artesian, 3.25; Brookings, 28.05; Flandreau, 7.62, C.E., 2.85, Jr. C.E., 1; Huron, 29.18, C.E., 5, Jr. C.E., 1; Madison, 7.42; Miller, 10.30, C.E., 3.70; Onida, 1.25; Wessington, 2.25; White, 5.60, Jr. C.E., 1.10; Wolsey, 3; Woonsocket, 5, 117.57

Chicago.—Buckingham, 75 cts.; Cabery, 15; Chicago, Calvary Ch., 2.82; Central Pk. Ch., 8, C.E., 13.15, Inter. C.E., 5, Jr. C.E., 1; Ch. of the Covenant, 46.50; Bethlehem Chapel, 8.25, C.E., 7.50; Fullerton Av. Ch., 82.20; 1st, 636.35; 2d, 782; 3d, 375, Jr. C.E., 21; Erie Chapel, C.E., 25; 4th, 363; Christ Chapel Sewing School, 25.96; 6th, 30, C.E., 20; 7th, 5; 8th, 30, 9th, 7; 11th, 10; Englewood, 1st, 20; Hyde Pk., 189.45; Lakeview Ch., 71; Olivet Mem'l Ch., 10, C.E., 5; Scotch Westm'r Ch., 5; South Side Tabernacle, 1.40, Pr. Off., 12; Ridgeway Av. Ch., 4.50; W. Division St. Ch., 2.05; Woodlawn Pk. Ch., 19.85, C.E., 40; Evanston, 1st, 130, Noyes Circle, 13.25, Jr. Branch, 20; South Cb., 19.47, C.E., 7; Herschler, Y.P.S., 2; Joliet, Central Ch., 153.72; 1st, 17; Kankakee, 34.70; La Grange, 7; Lake Forest, 214.85, College Y.M.C.A., 2.05; Manteno, 42.90; Maywood, 5; Oak Park, 45.29; Peotone, 63; River Forest, 33; Homewood, 3.24; Waukegan, 54.16; Wheeling, 13.45; Anon., 1.50, 3,783.31

Corning.—Sidney, C.E., 3.00

Council Bluffs.—Atlantic, 11; Audubon, 11; Avoca, 5; Council Bluffs, 1st, 63.80; 2d, 5; Hardin Tp. Ch., 6; Carson, 3; Casey, 3; Griswold, 7.50; Bethel Chapel, 9.95; Guthrie Center, 5.20; Greenfield, 12; Menlo, 29.71; Missouri Valley, 22.98; Neola, 5; Shelby, 6.50; Woodbine, 24.43; East Side, 1; Walnut, 10. 242.07

Detroit.—Ann Arbor, 85; Birmingham, 4, C.E., 3.22; Detroit, Bethany Ch., 4; Central Ch., 15; Ch. of the Covenant, 30; 1st, 451.03, Richardson Soc., 175, Y.P.S., 15; Forest Av. Ch., 18.57, Westm'r League, 77.61; Fort St. Ch., 705, Opportunity Circle, 45, Rhea Bd., 125; Immanuel Ch., 24.06; Sunbeam Bd., 12.50, Gayley Brown Soc., 1.75, C.E., 4.67; Scovel Mem'l Ch., 6.49, C.E., 2.50; 2d Av. Ch., 20, C.E., 1.96; Trumbull Av. Ch., 11; Westm'r Ch., 25; Howell, 36, C.E., 7.84; Milford, 117.84, Y.L.S., 53; Mt. Clemens, 4.50; Pontiac, 23, S. D. Circle, 33.18, C.E., 5; Saline, 15.65; Wyandotte, 4; Ypsilanti, Y.P.M., 25, 2,188.37

Fort Wayne.—Huntington, Miss Effie Hessin, 25.00

Freeport.—Argyle, Willow Creek Ch., 18.56; Cedarville, Y.P.S., 4; Dakota, 6.50; Freeport, 1st, 95.95, C.E., 5; Galena, 1st, C.E., 8.40, Y.L.C., 14; South Ch., 39; Linn and Hebron Ch., 12; Marengo, 23.81; Middle Creek, 11.92; Ridgefield, 18.50, Willing Workers, 2, C.E., 5; Rockford, 1st, 61.32; Westm'r Ch., 33.25; Winnebago, 16.97; Woodstock, 2.09, 378.27

Great Falls.—Great Falls, 2.35, Willing Workers, 2.50, C.E., 3.60, 8.45

Gunnison.—Aspen, 2.30; Delta, 1.50; Gunnison, 6, C.E., 25, Jr. C.E., 10; Leadville, 5; Ridgeway, 2, C.E., 1, 52.80

Hastings.—Edgar, 2.37; Hansen, C.E., 5; Heartwell, C.E., 2.50; Hastings, 11.15, C.E., 11.85; Holdrege, 6.59, C.E., 30; Nelson, 4, Jr. C.E., 5, 78.46

Helena.—Bozeman, 18, C.E., 5; Helena, 14, Jr. C.E., 5; Miles City, 4, 46.00

Iowa.—Birmingham, 7.10; Burlington, C.E., 10; Fairfield, Gleaners, 5; Keokuk, 33; 2d, 2.50; Kossuth, 15; Lebanon, 10; Mediapolis, 26, C.E., 7.40; Morning Sun, 15; Mt. Pleasant, 18.98, C.E., 5; New London, 5; Ottumwa, 25, C.E., 5; Salina, 4.23; Troy, 5; Winfield, 5, C.E., 11, 215.21

Iowa City.—Keota, Y.L.S., 3; Hermon Ch., C.E., 5; Washington, C.E., 20; West Liberty, C.E., 10; Williamsburg, C.E., 5; Wilton, C.E., 10.25, Jr. C.E., 5, 58.25

Kearney.—Lexington, C.E., 7.00

Mankato.—Amboy, C.E., 6.89; Mankato, 59.73, C.E., 12.50; Redwood Falls, 30, C.E., 5.50; Worthington, C.E., 6.12, 120.74

Mattoon.—Arcola, 45 cts.; Ashmore, 15; Assumption, 10.15; Charlestown, 13.84; Effingham, 5.50; Kansas, 13.60; Mattoon, 41.60; Morrisonville, 11.20, C.E., 3.25; Neoga, 28.40, C.E., 1, Jr. C.E., 2; Oakland, 3.60; Pana, 46.25; Paris, 14; Robinson, 9.50, C.E., 10; Shelbyville, 50; Taylorville, 19.13; Tuscola, 31.20; Toledo, 4, C.E., 8, Jr. C.E., 3; Vandalia, 17.30, C.E., 2, 363.97

Milwaukee.—Beaver Dam, Assembly Ch., 3, C.E., 7; 1st, C.E., 20; Ottawa Ch., C.E., 4.10; Horicon, 6.11; Manitowoc, 12.20; Milwaukee, Bethany Ch., C.E., 7; Calvary Ch., 107, C.E., 3.88, Jr. C.E., 3.12; Holland Ch., 5; Immanuel Ch., 200, C.E., 15, Mis'y Com., 15; Westm'r Ch., 3.21, C.E., 15; Perseverance Ch., 1.80, C.E., 8.16, Jr. C.E., 3; Racine, 47, Jr. C.E., 5; Somers, 8.25, C.E., 8.60; Waukesha, 18.65, 527.08

Nebraska City.—Hubbell, C.E., 3.00

Omaha.—Bancroft, 1.48; Bellevue, 10.11; Colon, Marietta Ch., 7.40; Columbus, C.E., 2; Craig, 2.22; Fremont, 23.71, C.E., 10, Jr. C.E., 5; Lyons, 9.06, C.E., 3, Jr. C.E., 28 cts.; Osceola, 6.26, C.E., 5; Omaha, Castellar St. Ch., 12.94, C.E., 10, Inter. C.E., 1.76; Clifton Hill Ch., 4; 1st German, 5.52; Knox Ch., 17.22, C.E., 12.50, Royal Blues, 4; Lowe Av., 13.10, C.E., 18, Inter. C.E., 5; 1st, 55.96, C.E., 17.50; 2d, 12.93, C.E., 19, Jr. C.E., 4; Westm'r Ch., 20.38; Schuyler, 3.20; S. Omaha, 4.96, Inter. C.E., 2.70; Tekamah, 11.80, C.E., 5; Valley, 4.80; Weston, Bohemian Ch., C.E., 64 cts.; Waterloo, 1.72, C.E., 1, 355.15

Ottawa.—Aurora, 11.50, C.E., 8; Aux Sable Grove, 28.41; Elgin, 6.53, C.E., 2.29; Grand Ridge, 5; Morris, C.E., 4.66; Ottawa, 10, Primary C.E., 12; Rochelle, 33.34; Waltham, 10, 131.73

Pembina.—Bathgate, 14.50; Emerado, 20, C.E., 9.50; Grand Forks, C.E., 15; Osnabrock, C.E., 1.20; Tyner, 26.37, C.E., 5, 91.57

Peoria.—Astoria, 6; Canton, 91, Little Owls, 43.57; Delavan, 7, Pr. Off., 14, C.E., 5; Dunlap, Prospect Ch., 32.30, C.E., 1, Jr. C.E., 4; Elmira, 18, Pr. Off., 142, C.E., 6.25, Jr. C.E., 1; Elmwood, 24.80; Eureka, 23; Evanston, A Friend, 2; Farmington, 2.25; Galesburg, 47.28, Pearl Seekers, 3; Green Valley, 17.25; Ipava, 26; Knoxville, 25, C.E., 13; Lewistown, 18, Pr. Off., 15; Oneida, 43; Peoria, 1st, 63, Pr. Off., 95, E. R. Edwards Bd., 11, Little Lights, 3, C.E., 21.25; Westm'r Ch.,

9; 2d, 60.25, C.E., 5; Calvary Ch., 15; Grace Ch., 25.65, Pr. Off., 41.21, C.E., 10; Princeville, 3; Vermont, 1.25; Washington, 33.19; Yates City, 6. Pr. Off., 28, C.E.,8, 1,069.50

PETOSKEY.—Boyne City, 1, C.E., 3: Cadillac, 26; East Jordan, 8.01, C.E., 5.45; Lake City, 3.35, C.E., 1.40; Mackinaw City, 2.60; Petoskey, 9.75, 60.56

PUEBLO.—Alamosa, 9.80; Cañon City, 1st, 14.25; Colorado Springs, 1st, 131, C.E., 12.44, Jr. C.E., 10; 2d, 6.25, C.E., 2.50; Del Norte, 5; El Moro, 8.50; Florence, 14.35, C.E., 5; La Junta, 6.25; Monte Vista, 5; Pueblo, 1st, 23.50; Fountain Ch., 7.50; Mesa Ch., 48.10, Y.L.S., 20, Workers, 35, C.E., 8.75; Westm'r Ch., 8.75, Jr. C.E., 2; Rocky Ford, 4.10, C.E., 2.50; Trinidad, 1st, 1.80, C.E., 7.50; Victor, 13.10, C.E., 5; Walsenburg, 4.50; Monument, 1.25, 423.69

ROCK RIVER.—Arlington, C.E., 1.00

SAGINAW.—Alma, 21; Bay City, 17.15, Jr. C.E., 1.01, S.S., 17.76; Ithaca, 14.19, C.E., 10; Midland, 11.39, C.E., 4.30; Saginaw, Warren Av. Ch., 11.76, C.E., 1.47; 1st, 163, Golden Rule Bd., 60, C.E., 50, S.S., 100; W. Bay City, Westm'r Ch., 55, Sunbeam Circle, 5, Buds of Promise, 6, Kindergarten, 1, S.S., 21.23, Y.W.S., 1.82; Ch. of the Covenant, 3.92, 577.00

ST. PAUL.—Hamline, Knox Ch., Boys' Bd., 1.50; Red Wing, 18.15; St. Croix Falls, 8; St. Paul, Bethlehem Ch., 7.50; Central Ch., 119.50, Y.W.B., 32.69, C.E., 45; Dayton Av. Ch., 95.13; Carroll St. Mission, C.E., 1.50; House of Hope Ch., 143.60, Willing Helpers, 12; 1st, 14.10; 9th Ch., C.E., 20, Jr. C.E., 5; Macalester, 11.50, C.E., 4; Merriam Pk., Wayside Gleaners, 6; Westm'r Ch., C.E., 5, Jr. C.E., 2; Stillwater, Allbright Bd., 3.75, C.E., 4.15; White Bear, 9.40, C.E., 3.10, 572.57

SCHUYLER.—Bushnell, 1.75; Brooklyn, 7, C.E., 2; Carthage, 9.50; Chili, 2, C.E., 5; Elvaston, 32.05; Hersman, 20.03; Monmd Station, Lee Ch., 2; Monmouth, 136.15, C.E., 35, Jr. C.E., 10; Mt. Sterling, 39, Earnest Workers, 9.62; Quincy, 1.25, 312.35

SOUTHERN DAKOTA.—Bridgewater, 29.10, C.E., 13.55, Prairie Gleaners, 5.60, Baby Bd., 1.40; Canistota, 5.95, C.E., 3, Baby Bd., 3.05; Dell Rapids, 1.85; Hurley, C.E., 1.25; Lenox, Ebenezer Ch., 5; Mitchell, 2.50; Parkston, 3.40; Parker, 30.37, C.E., 15.11, Jr. C.E., 28 cts.; Scotland, C.E., 6.75; Sioux Falls, 5.99; Wellington, 2.20; White Lake, Mrs. and Miss Evans, 3, 139.35

UTAH.—Brigham, 1; Logan, 1.50; Manti, 2; Mt. Pleasant, 2.08; Ogden, 1st, 22; Salt Lake City, 1st, 26; Springville, 1.05, C.E., 5; St. George, Mrs. Hardy, 10, 70.63

WATERLOO.—Ackley, 1, C.E., 5; Aplington, 2.25, C.E., 5; Clarksville, 12; Grundy Center, 13; Janesville, 1; La Porte City, 12; Morrison, 3; Nevada, 33; Salem Ch., 26.66; Toledo, C.E., 8, Jr. C.E., 1.70; Tranquility Ch., 20; Unity, 1.40, 145.01

WINONA.—Albert Lea, 17.46, College, 4.44; Alden, 3.15; Chatfield, 5.50, C.E., 3, Jr. C.E., 15; Claremont, 13, C.E., 23; Kasson, 6, C.E., 5; La Crescent, C.E., 11.75; Lanesboro, C.E., 5; Le Roy, 9.84; Owatonna, 14; Orinoco, 1; Rochester, 28.50, C.E., 25; Rushford, C.E., 12.25; Utica, C.E., 1.25; Winona, 6, 210.14

WHITEWATER.—Aurora, 8.92, Jr.C.E., 1.50; Bright, 5, C.E., 1; Clarksburg, 5.25; College Corner, C.E., 15, Jr. C.E., 2.90; Connersville, 11.50; German, C.E., 5; Greensburg, 155.12, C.E., 10.16, Jr. C.E., 12.50; Harmony, 2.50; Kingston, 56, C. E., 9.89, Jr. C.E., 7.30; Knightstown, 9; Liberty, 8.74; Lawrenceburg, 4.60; Newcastle, C.E., 10; Rising Sun, 1.75, C.E., 5.41; Rushville, 22.90, Jr. C.E., 10; Shelbyville, 68.52, C.E., 5; Emily Van Pelt Soc., 12.65; Richmond, 64.69, 532.80

MISCELLANEOUS.—Ripon, Wis., Mrs. W. C. Falcon, 2; Sheridan, Mich., Miss C. Ross, 2; Cañon City, Col., 23, 27.00

Total for month,	$14,165.63
Total since April 20, 1898,	49,690.16

MRS. C. B. FARWELL, *Treas.*,

Chicago, March 20, 1899. Room 48, McCormick Block.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month ending March 24, 1899.

ARIZONA.—Phœnix, $26.70

AUSTIN.—Austin, 1st, 48.76; Galveston, 4th, C.E., 3.70, 52.46

CIMARRON.—Anadarko, 1.55; Ardmore, 10, C.E., 1.40; Chickasha, 5; El Reno, 3; Paul's Valley, 90 cts.; Purcell, 4, Jr. C.E., 1, 26.85

KANSAS CITY.—Deepwater, 2.25

NEOSHO.—Fort Scott, 1st, Miss. Bd., 10.00

ST. LOUIS.—Creole Emmanuel, C.E., 5; St. Louis, L. Park, Jr. C.E., 6, Class 31, 7.35, 18.35

SANTA FE.—Santa Fe, 1st, 15.80

SEQUOYAH.—Elm Springs, 5.75; Tahlequah, C. Brown Soc., 5; Tulsa, 5.55; Muscogee, C.E., 10.75; Nuyaka, C.E., 15, 36.30

SOLOMON.—Salina, C.E., 5.00

TRINITY.—Dallas, 2d, 25, C.E., 5.75; Mary Allen Sem., C.E., 21.23, 51.98

MISCELLANEOUS.—West Point, Miss., Mary Holmes Sem., 14.14; St. Louis, Interest, 65 cts., 14.79

Total for month,	$260.48
Total to date,	5,577.58

MRS. WM. BURG, *Treas.*,

March 24, 1899. 1756 Missouri Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions to March 25, 1899.

BENICIA.—Blue Lake, C.E., 3; Eureka, C.E., 3.55, Jr.C.E., 25 cts.; Fulton, 7, Jr.C.E., 2.25; Healdsburg, 4.25; Kelseyville, C.E., 8.90; Mendocino, 14.50, C.E., 1.90; Napa, 24, C.E., 18.75; Petaluma, 13.75, C.E., 1.50, Jr.C.E., 5; San Anselmo, 11.59; San Rafael, 163.30, C.E., 12.50; Santa Rosa, 67.70, C.E., 10, Jr.C.E., 10, Mary Lyon Soc., 8.90; St. Helena, C.E., 2.50, Jr.C.E., 1.50; Two Rocks, C.E., 27; Vallejo, 12, Cash, 10, C.E., 1.57, Jr.C.E., 1; Miscellaneous, Pres. Col., 10, $461.16

LOS ANGELES.—Almondale, C.E., 1.10; Alhambra, 10.38, C.E., 3.63; Anaheim, 10, C.E., 6.50; Azusa, 27.60, C.E., 3.53, Y.L.Bd., 6; Banning, 4.13; Beaumont, 1.75; Colton, 16.13; Coronado, 10; El Cajon, C.E., 1.75; Elsinore, 9; El Monte, 3.58; Fernando, 5; Glendale, 7.50, C.E., 1.95; Inglewood, 1.50, C. E., 1.95; Long Beach, 7.88, C.E., 2.58; Los Angeles, 1st, 10, C.E., 4.35; 2d, 25, Jr.C.E., 3; 3d, 14.65, C.E., 12; Bethany, 15, Band, 3.50, C.E., 5, Inter. C.E., 6, Jr.C.E., 2; Bethesda, 5.50; Boyle Heights, 35, King's Workers, 3, Jr.C.E., 3; Central, 29.36, C.E., 8.70, Jr.C.E., 2.67, Golden Rule Club, 12.35; Stuart Mem'l, 15, Wide Awake Bd., 2.50; Grandview, 17.84, Kate Dimmick Bd., 1.79, L. L. Bearers, 6.95; Highland Pk., 9.70, C.E., 3.25; Immanuel, 183.10, per Mrs. Hodgman, 5, C.E., 7.50, Inter. C.E., 10, Y.L.S., 50; Knox, 1.85, C.E., 2.50; Ch. of Redeemer, Jr. C.E., 4.93, Chinese, Morrison Bd., 5, Spanish, 1.22, Spanish Home, Bd., 1.40; Monrovia, 21.18, C.E., 10; National City, 11.50; North Ontario, 1st, 10; Ontario, Westm'r, 6.65; Orange, 5; Palms, 25; Pasadena, 1st, 134, per Mrs. Stowell, 5, C.E., 25, Jr.C.E., 1; Pomona, 21.90, C.E., 5; Redlands, 49, per Mrs. Lyon, 20; Rivera, 34.75, per Mrs. Maxon, 10; Riverside, Arlington, 52.90, C.E., 5, Jr.C.E., 3.55; Calvary, 24, C.E., 15; San Bernardino, 13.10, C.E., 4, Jr.C.E., 50 cts., L. L. Bearers, 4.50; San Diego, 32.60; Santa Ana, 24.03, C.E., 15.14; Santa Monica, 3.28, C.E., 1.75; Tustou, 11, C.E., 5, Inter. C.E., 2; Westm'r, 11.75; Miscel., A Friend, 25 cts., 1,304.38

OAKLAND.—Alameda, 35, C.E., 6.25; Berkeley, 31; Centerville, C.E., 20; Danville, 5, C.E., 3; Elmhurst, 2.20; Haywards, 5, C.E., 2, Inter. C.E., 2.50; Newark, C.E., 1; North Temescal, 5.30, C.E., 3.15; Oakland, 1st, 408.15, C.E., 20, Vol. C.E., 25, Jr.C.E., 15, Sublette Circle, K. D., 36; Brooklyn, 106.60, C.E., 8.75, K. D., 12.25; Centennial, 4.50, C.E., 4.85; Union St., 12.50; San Leandro, 2, C.E., 5, Jr.C.E., 2; San Lorenzo, 10; South Berkeley, 2.50, C.E., 1.25; West Berkeley, 3, Jr.C.E., 32 cts., 804.07

SACRAMENTO.—Chico, 4.30, C.E., 2.50, Inter. C.E., 2.50; Colusa, 6.40, C.E., 6; Dixon, 2.61; Elk Grove, 13; Elko, Nev., Jr.C.E., 3; Ione, C.E., 5; Orange Vale, C.E., 1; Placerville, 6.50, C.E., 2, Jr.C.E., 2; Red Bluff, 14.50; Redding, 2.70, C. E., 2.50; Roseville, 1.50; Sacramento, 14th St., 37.55, C.E., 6, Jr.C.E., 2; Westm'r, 26.67, C.E., 6, Jr.C.E., 1.57; Vacaville, 1.20, C.E., 1.75; Virginia City, C.E., 2.50, 163.25

SAN FRANCISCO.—San Francisco, 1st, 157.45, In His Name Soc., 100, Inter. C.E., 5, Jr.C.E., 5; Calvary, 188.90, C.E., 17.50, Inter. C.E., 4, Jr.C.E., 2; Franklin, 3.25, C.E., 1.75; Howard, 35.95, C.E., 10, Jr.C.E., 5.50; Lebanon, 5.50; Mem'l, 1.50; Mizpah, 3, C.E., 3.30, Jr.C.E., 1.50; St. John, 3.70; Trinity, 75, C.E., 16.20, Inter. C.E., 50 cts., Jr.C.E., 1; Westm'r, 31.25, C.E., 13.80; Mission Home, Tong Oke Bd., 4.10, 696.65

SAN JOSE.—Cayucos, 13; Highland, 2.50; Los Gatos, 17, C. E., 5, Y.L.S., 8; Monterey, 1st, 5.50; Milpitas, C.E., 5; San Jose, 1st, 32.22, C.E., 10; 2d, 15.60, Inter. C.E., 2; San Luis Obispo, 6.25; Santa Clara, 18, C.E., 9; Watsonville, 7.15, 156.22

SANTA BARBARA.—Carpinteria, 25, Willing Workers, 1.50; Los Olivos and Ballard, 5; Montecito, 6.25; Nordhoff, 6.25; Santa Barbara, 15.35, C.E., 7.60; Santa Paula, C.E., 14.70; Ventura, 6.75, C.E., 6; Miscel., Proceeds of Lectures, 10.30, 104.70

STOCKTON.—Fowler, 5.35, C.E., 7.30, Y.L.C., 12.50; Fresno, 1st, 29.92, C.E., 19, Jr.C.E., 7.50; Modesto, 1.65; Oakdale, C.E., 1.35; Sanger, 2.50; Sonora, C.E., 2; Stockton, 50, C.E., 10; Woodbridge, 5, 154.07

MISCELLANEOUS.—Mr. H. C. Coleman, Norristown, Pa., 150; Miss S. Elsie Tyler, Athens, Ga., 6, 156.00

Total for three months,	$1,000.50
Total since March 25, 1898,	8,247.73
Less 12.75 credited to Los Angeles Immanuel C.E. instead of S.S.,	12.75
	$8,234.98

MRS. E. G. DENNISTON, *Treas.*,

920 Sacramento St., San Francisco, Cal.

March 27, 1899.

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